Gravitas comitate condita [illegible] est [illegible].

THE CASTELL OF HELTH CORrected, and in some places augmented,

by the first author therof, Sir Thomas Elyot Knight.

And nowe newely imprinted, the yere of our Lorde. 1572.

¶ Imprinted at London, by Thomas Marshe.

THE PROHEME OF SIR THOMAS ELYOT KNIGHT into his booke called the Castell of Helth.

Alen the moste excellent Phisition feared, that in wryting a compendious doctrine for the curing of sickenesse, hee should loose all his labour, for as muche as no man almost did endeuour him selfe to the fynding of truthe, but that almen did so much esteme riches, possessions, authoritie, and pleasures, that they supposed them, whiche were studious in any parte of Sapience, to be madde or distract of their wyttes, for as muche as they deemed the chiefe Sapience, whiche is in knowledge of thinges belonging as well to God as to man, to haue no being. Sens this noble writer founde that lacke in his tyme, whan there flourished in sundry countreys a great multitude of men excellent in al kindes of learning, as it yet doth appere by some of their workes, why should I be greeued with reproches, wherewith some of my countrey do recõpence me, for my labours taken without hope of temporal reward, only for the feruent affection, whiche I haue euer borne toward the publike weale of my countrye? a worthy matter, sayth one, sir Thomas Elyot is become a phisition, and writeth in phisicke, whiche beseemeth not a knight, hee mought haue been muche

muche better occupied. Truely if they will call him a phisition, whiche is studious aboute the weale of his countrey, I witsaufe they so name me, for during my life, I will in that affection alwaye continue. And why, I praie you, should men haue in disdaine or smal reputation the science of phisicke: which being well vnderstande, truely experienced, & discretely ordred, doth conserue helth, without the which all pleasures be peinefull, richesse vnprofitable, companye annoyance, strength turned to feblenesse, beauty to lothsomnesse, sences are dispersed, eloquence interrupted, remembraunce confounded, whiche hathe bene considered of wyse men, not onely of the priuate estate, but also of emperours, kings, ond other greate princes, who for the vniuersall necessitie and incomparable vtilitie, whiche they perceiued to be in that science of phisicke, they did not only aduaunce and honour it with spectall priuiledges, but also diuers and many of them were therin right studious, in so muche as Juba the kynge of Mauritania and Lybia, founde out the vertuous qualitees of the herbe called Euforbium. Gentius kynge of Illiria, founde the vertues of Gentian. The herbe Lysimachia, tooke his name of kynge Lysimachus. Mithridates the great kinge of Ponthus, founde first the vertues of Scordion and also inuented the famous medicine agaynste poyson, called Mythridate. Arthemisia queene of Caria founde the vertues of Mother woorte whiche in latine beareth hir name, whereby hir noble renoume hath longer continewed, than by the makyng of the famouse monument ouer

hir dead husbande called Mausoleum, although it were reckned among the wonderfull worckes of the worlde, and yet hir name with the sayde herbe still abideth, whiles the sayd monument a thousand yeares passed, was vtterly dissolued.

It seemeth, that phisicke in this realme, hathe been well esteemed, sens the hole studie of Salern, at the request of a kyng of England, wrate and sette foorth a compendious and profitable treatyse, called the Gouernaunce of health, in latine Regimen Sanitatis. And I truste in almightie God, that our soueraigne Lorde the kynges maiestie, who dayly prepareth to stablisshe amonge vs true and vncorrupted doctrines, wyll shortly examine also this part of studie, in suche wyse, as thinges apte for medicine, growyng in this realme, by conference with moste noble authours may be so knowē, that we shal haue lesse nede of thinges brought out of farre countreis, by the corruption whereof, innumerable people haue perished, without blame to be geuen to the phisitions, sauyng onely, that some of them not diligent enough in beholding their drugges or ingredience at all times dispensed and tried.

☞ Besides the said kinges, whom I haue rehersed, other honorable personages haue wrytten in this excellent doctrine, and not only of the speculatiue part, but also of the practise thereof, whose worckes do yet remayne vnto their glory immortall, as Auicena, Auenzoar, Rasis, Cornelius Celsus, Serenus, and whiche I should haue first named, Machaon, and Podalirius, nob'e dukes in Grecia, whiche came to the siege of Troy, and brought with thē. xxx. great shippes

pes with men of warre. This well considered, I take it for no shame to studye that science, or to set forth any bookes of the same, being therto prouoked by the moste noble and vertuous exam ple of my moste noble maister kinge Henrye the viij. whose health I hartily pray God as longe to preserue, as God hath constitute mans life to continue for his highnesse hath not disdayned to be the chiefe authoar and setter forthe of an In troduction into Grāmer, for the children of his louinge subiectes, whereby, hauing good may sters, they shalmost easily and in short time ap prehende the vnderstanding and forme of spea king of true and eloquent latine. O royal harte full of very nobilitye. O noble breast, settinge forth vertuous doctrine, and laudable studye.

But yet one thinge greeueth me, that notwith standinge I haue euer honoured, and specialiye fauoured the reuerend Colledge of approued Phisitions, yet some of them hering mee spoken of, haue said in derision, that althoughe I were pretily seene in historyes, yet beinge not learned in Phisicke, I haue put in my booke diuers er rours, in presuming to write of herbes and me dicines. First as concerninge <u>historyes</u>, as I haue planted them in my workes, being wel vn derstande, they be not so lighte of importance as they do esteme them, but <u>may more surelye cure mens affections, than diuers phisitions do cure maladies</u>. For whā I wrate first this booke, I was not all ignorant in Phisicke. For before that I was twenty yeares olde, a worshipfull Phisition, and one of the moste renoumed at that time in England, perceyuing in by nature

enclined to knowledge, redde vnto me the wor-kes of Galen of temperamentes, natural facul-ties, the introduction of Johannicius wythe some of the Aphorismes of Hippocrates. And afterward by mine owne studye, I read ouer in order the more parte of the workes of Hippocra-tes, Galen, Oribasius, Paulus Celius, Alex-ander Trallianus, Celius, Plinius the one & the other, with Dioscorides. Nor I did omitte to read the long Canons of Auicenna, the com-mentaryes of Auerroys, the practises of Isake, Haliabbas, Rasis, Mesue, and also of the more part of them which were their aggregatours & folowers. And although I haue neuer beene at Mountpellier, Padua, nor Salern, yet haue I found som thing in Phisicke, wherby I haue taken no litle profit cõcerning myne owne heith. Moreouer I wot not why Phisicions shoulde be angrye with mee, since I wrate and did set forth the Castell of health for their commodity, that the vncertaine tokens of vrines, and other excrementes shoulde not deceiue them, but that by the true information of the sicke man, by mee instructed, they mighte be the more sure to pre-pare medicines conuenient for the diseases.

Also to the intente that men obseruinge a good order in diet, and preuenting the great causes of sickneſſe, they shoulde of those maladyes the so-ner be cured. But if Phisitions be angrye, that I haue written phisicke in English, let them re-mẽber that the Greekes wrate in Greeke, & Ro-maines in latin, Auicenna, and the other in Ara-bike, which were their owne proper and mater-nall tongues. And if they had bene as muche at-

ta-

tached with enuye and couetise, as some nowe seeme to be, they would haue deuised some particuler language, & a strange cypher or forme of letters, wherein they would haue written their science, which language or letters no man shold haue knowen, that had not professed and practised Phisicke: But those, although they were Paynims and Iewes, yet in this part of charity, they far surmounted vs Christiãs, that they woulde not haue so necessarye a knowledge as Phisicke is, to be hid from them, which woulde be studious about it.

Finallye God is my iudge, I write neither for glorye, reward, nor promocion, onelye I desire men to deeme well mine intent, sens I dare assure them, that all that I haue written in this booke, I haue gathered of most principall writers in Phisicke. Which beinge throughlye studyed and well remembred, shal be profitable (I doubt not) vnto the reader, and nothing noyous to honest phistions, that do measure their studye, with moderate lyuing and christen charitye.

IT muſt be remembred, that the noumbre in the Table, doth ſignifie the leafe, and the letter A, doth ſignifie the firſte page or ſide, the letter B, the ſeconde page or ſide.

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TO the conseruation of the bodie of mankinde, within the limitatiō of health, which (as Galene saith) is the state of the bodye, wherin we be neither greeued with peyne, nor let from doyng our necessary busines, doth belong the diligent consideration of three sortes of thinges, that is to saye.

- Thinges Naturall.
- Thinges not Naturall, and
- Thinges against Nature.

Thinges naturall be .vij. in number.

- Elementes
- Complexions
- Humours
- Membres.
- Powers
- Operations & Spirites.

These be necessary to the beyng of helth, according to the order of their kynde: and bee alway in the naturall body.

Thinges not naturall be sixe in number.

- Ayre
- Meates & drinke
- Slepe & watche
- Mouing & reste
- Emptines and repletion and
- Affections of the mynde.

Thinges against nature be three.

- Sickenesse.
- Cause of sickenesse,
- Accident, which followeth sickenes.

An-

Annexed to thinges naturall.

Age. Figure, and
Colour. Diuersitie of kindes.

☞ The elementes be those original things vnmixte and vncompounde, of whose temperance and mixture, all other thinges hauinge corporall substaunce be compact: Of them be foure, that is to saye.

Earth,
Water,
Ayre, and
Fyre.

☞ Earth is the most grosse and ponderous element, and of hir proper nature is colde and drie.

☞ Water is more subtill and light than earth, but in respect of Ayre and Fyre, it is grosse and heauy, and of hir propre nature is colde and moyst.

☞ Ayre is more light and subtil than the other twoo, and being not altered with any exteriour cause, is properly hot and moyste.

☞ Fire is absolutely light and cleere, and is the clarifier of other elementes if they be viciate or out of their naturall temperaunce, and is properly hotte and drye.

This is to be remembred, that none of the sayde elementes be commonly seene or felt of mortall men, as they are in their originall beyng: but they whiche by our sences be perceiued, be corrupted with mutuall myxture, and bee rather earthie, watrie, ayrie, and fyrie, than absolute earth, water, ayre, and fyre.

Of

Of the complexion of man. Cap. ij.

COmplexion is a combination of two diuers qualities of the foure elementes in one body, as hot and dry of the fyre, hot and moiste of the ayre, colde and moiste of the water, cold and drie of the Earth. But although all these complexions be assembled in euery body of man and woman, yet the body taketh his denominatiō of those qualities, which abounde in him, more thā in the other, as hereafter insueth.

¶ The body, where heate and moisture haue soueraintee, is called Sanguine, wherein the ayre hath preheminence, and it is perceiued and knowen by these signes, whiche do folow.

Sanguine.
- Carnositie or fleshinesse.
- The veynes and arteries large.
- Heare plentie and redde.
- The visage white and ruddie.
- Sleape muche.
- Dreames of bloudy thinges, or thinges pleasaunt.
- Pulse great and full.
- Digestion perfect.
- Angry shortly.
- Siege, vrine, & sweat abundant
- Falling shortly into bleeding.
- The vrine redde and grosse.

Where cold with moisture preuaileth, that body is called fleumatik, wherin water hath preheminence, and is perceyued by these signes.

Fleumatike.
- Fatnesse quauing and soft.
- Veynes narrow.
- Heare much and plaine.
- Colour white.
- Sleape superfluous.
- Dreames of thinges watrie, or of fishe.
- Slownesse.
- Dulnesse in learning.
- Cowardise
- Pulse low and little.
- Digestion weake.
- Spittell white: abundante and thicke.
- Urine grosse, white, and pale.

Cholericke, is hotte & dry, in whom the fyre hath preeminence, and is discerned by these signes following.

Cholericke.
- Leannes of body.
- Coltishenes.
- Heare black or darck aburn, curled
- Visage and skinne redd as fyre, or salowe.
- Hot thinges noyfull to him.
- Little sleape.
- Dreams of fire, fighting, or anger.
- Wit sharpe and quicke.
- Hardy and fighting.
- Pulse swift and strong.
- Urine high coloured and cleare.
- Voice sharpe.

Mee

Melancholike is colde and drye, ouer whom the earth hath Dominion, and is perceiued by these signes.

Melancolike.
- Leanneſſe with hardneſſe of ſkin.
- Heare plaine and thinne.
- Coloure duskiſhe, or white wythe leanneſſe.
- Much watch.
- Dreames fearefull.
- Stiffe in opinions.
- Digeſtion ſlow and ill.
- Cymorous and fearefull.
- Inger long frettinge.
- Pulſe little,
- Seldome laughing.
- Urine watry and thinne.

BEſides the sayde complexions of all the hole body, ther be in the particuler membres, complexion, wherin if there be anye diſtemperāce, it bringeth ſickneſs or grieſe into the member. Wherfore to know the diſtemperature, theſe ſignes following would be cōſidered. Forſeene, that it be remembred, that ſome diſtemperatures bee ſimple, and ſome be compound. They which be ſimple, bee in ſimple qualities, as in heate, colde, moiſt, or drie. The which be compound, are in compounde or mixt qualityes, as heate and moiſture, heate & drith: colde and moyſt, colde and dryc.
But now wil we ſpeake firſt of the ſimple cōplexions of euery principal member, begining at the braine.

The brain exceading in heate hath
- The head & visage very redde and hotte.
- The heare growing fast, blacke and courled.
- The veines in the eyes apparaunt.
- Superfluous matter in the nose thrilles, eien, and eares.
- The head annoyed with hotte meates, drinkes, and sauours.
- Sleepe shorte and not sounde.

The brain exceding in cold hath
- Much superfluitie running out of the nose, mouthe, eares, and eyen.
- Heare streight and fine growig slowly, and flaxen.
- The head disposed by small occasion to poses and murres.
- It is sone annoied with colde.
- It is colde in touching.
- Veynes of the eyen not seene.
- Sleapie somewhat.

Moist in excesse hath
- Heares playne.
- Seldome or neuer balde.
- Witte dull.
- Muche superfluities.
- Sleape much and depe.

No

The braine drye hath.

- No superfluities runninge.
- Wittes good and ready.
- Watchfull.
- Heares blacke, hard and fast growing.
- Balde shortly.

Complexions compounded.

Braine hotte and moyste distempered hath.

- The head aking and heavy.
- Full of superfluities in the nose.
- The Southerne wind greevous.
- The Northerne wind holsome.
- Sleepe deepe but unquiet with often wakings and straunge dreames.
- The sences and wit unperfect.

Braine hotte and drie distempered hath.

- None abundance of superfluitye, which may be expelled.
- Sences perfect.
- Much watch.
- Soner balde than other.
- Much heare in childhoode, and blacke or browne, & curled.
- The head hot and ruddy.

Braine colde and moist distempered hath

The sense and wytte dull.
Muche sleape.
The head soone replenished with superfluous moisture.
Distillations and poses, or murres.
Not shortly balde.
Sone hurte with colde &c.

Braine cold and drie distempered hath.

The head colde in feling and without colour.
The veines not appearing.
Soone hurte with colde.
Often discrased.
Witte perfecte in childhode, but in age dull.
Aged shortly, and balde.

The harte hotte distempered hath

Of the harte.

Much blowing and pulsing.
Pulse swifte and busse.
Hardinesse and manhode,
Muche promptnesse, actiuitie, and quickenesse in doing of thinges.
Furie and boldnesse.
The breast heary toward the left side.
The breast broade with the head little.
The body hotte, excepte the lyuer doe let it.

The

The harte colde distẽpered hath.

- The pulse very little.
- The breth little and slowe.
- The brest narowe.
- The body all colde, except the liuer doth inflame it.
- Fearefulnesse.
- Scrupulositie & much care.
- Curiositie.
- Slownesse in actes.
- The breast cleane without heares.

The hart moist distẽpered hath

- The pulse soft.
- Sone angry & sone pacified.
- The body all moiste, except ỹ liuer disposeth contrary.

The hart dry distẽpered hath

- The pulse harde.
- Not lightly angry, but being angry, not sone pacified
- The body dry, except the liuer doth dispose contrary.

The hart hotte and moiste.

- The brest and stomake hery.
- Promptnes in actes.
- Soone angry.
- Fiersnes but not so much as in hotte and dry.
- Pulse soft, swift, and busy.
- Breath or wynd according.
- Shortly falleth into diseases caused of putrifaction.

The heart hot and drye.

- The hearte pulse greate and swift.
- The breathe or winde according.
- The breaste and stomacke all hearye.
- Quicke in his doinges.
- Boldnesse and hardinesse.
- Swift & hasty in mouing.
- Soone stirred to anger, and tyrannous in maners.
- The breast broade and all the body hot and drye.

The heart cold and moyst.

- The pulse soft.
- Feareful and tymerous.
- Slow.
- The breast cleane without heare.
- Not hastilye angrye, nor retaynyng anger.
- The breast narrow.
- All the body colde and moist.

The heart cold and drye hath

- The pulse hard and little.
- The winde moderate.
- Seldome angry, but when it happeneth, it dureth longe.
- The breaste cleane withoute heare and little.
- All the body cold and drye.

Of the Liuer.

The liuer in heate diſtempered hath
- The beynes great.
- The bloud more hot then temperate.
- The bealy heary.
- All the body hot, exceding temperance.

The liuer colde diſtempered hath
- The beynes ſmal.
- Abundance of fleame.
- The bloud cold.
- All the bodye cold in feeling.
- The bealy wont heare.

The liuer moyſt diſtempered hath
- The beynes ſoft.
- Much bloud and thinne.
- All the body moyſt in feeling, except the hart diſpoſeth it contrary.

The liuer drie diſtempered hath
- The beynes hard.
- The bloud litle and thicke.
- All the body dryc.

The complexions compound may be decerned by the ſaid ſimple qualities. And here is to be noted, that ſ heate of the hart may vanquiſh the cold of the liuer. For heate is in the hart, as in the fountaine or ſpringe: and in the liuer, as in the riuer,

Of

Of the Stomacke.

The ſtomacke hot, diſtempered,
- He diſgeſteth wel ſpecially hard meates, & that wil not be ſhortly altred
- Light meates & ſoone altered, be therein corrupted.
- The appetite little and ſlowe.
- He delyteth in meates & drinkes which be hot, for euery natural complexion diliteth in his ſemblable.

The ſtomacke colde diſtempered.
- He hath good appetite.
- He digeſteth il & ſlowly, ſpecially groſſe meates and harde.
- Colde meates doe ware ſowre being in him vndigeſted.
- He deliteth in meates & drinkes, which be cold, & yet in them he is indomaged.

The ſtomacke moiſt diſtempered.
- He thriſteth but ſeldome, yet he deſireth to drincke, & ſuperfluous drinke he is hurt.
- He deliteth in moiſte meates.

He

The stomacke dry distempered
- He is soone thirsty.
- Cōtent with a little drinke.
- Diseased with much drinke
- He deliteth in drye meates.

¶ It is to be noted, that the dispositiōs of the stomake natural, do desire that which is of like qualities. The dispositions vnnaturall, do desire thinges of contrary qualities.
¶ Also not the stomacke only causeth a man to thyrste or not thirst, but also the liuer, the lunges and the harte.

Of the genitories or stones of generation.

The genitories hot distempred
- Great appetite to the acte of generation.
- Ingendring men children.
- Heare soone growen aboute the membres.

The genitories, cold distempred
- Small appetite to the act of generation.
- Ingendring women childrē
- Slow growthe of heare about the membres.

The genitories moist distēpred
- Seede aboundant but thinne and watrie.

The genitories dry distempred
- Seede little but metely thick in substance.

Lasse

Genitories hotte and moyſt.

- Leſſe appitite to lecherye than in them whiche be hot and dryе.
- Moze puiſaunce to do it, & without leſſe damage.
- Hurt by abſtayning frō it.
- Les herines thā in hot & dry

The genetories hot and drye.

- The ſeede thicke
- Much fruitfulnes of Generation.
- Great appetite and readines to the act.
- Heare about the members ſoone growen.
- Swiftneſſe in ſpeeding of the act.
- Sone therwith ſatiſfyed.
- Damage by vſing therof.

The genitories cold and moyſt.

- The ſeede watry and thin.
- Little deſire to the act, but moze puiſance than in thē whiche be cold and dry.
- Litle heares oz none about the members.

The genitories colde and drye.

- Heares none oz few.
- Litle apitite oz none to lecherye.
- Little puiſance to do it.
- Ingendring moze females than men childzen.
- That little ſeede ỹ is thicker then in cold and moiſt.

Of

Of humours,

IN the bodye of man bee foure principall humours, which continuing in the proporcion, that nature hath limitted, the body is free frō all sickenes. Contrariwyse, by the increase or diminuition of anye of them in quantitye or qualitye, ouer, or vnder their natural assigmēt, vnequal temperature commeth into the bodye, whiche sickenes followeth more or lesse according to the lapse or decaye of the temperatures of the said humours, which be these following.

Bloude, Choler,
Fleame, Melancoly.

Bloude, hath preminence ouer all other humours in susteyning of al lyuing creatures, for it hath more conformity with ŷ originall cause of lyuing, by reason of temperatnes in heate & moysture, also nourisheth more the bodye, and restoreth that which is decayed, being the very treasure of life, by losse wherof, death immediately followeth. The distemperature of bloude happeneth by one of the other three humors, by the inordinate of superfluous mixture of them.

Of fleame.

Fleame is of two sortes. { Naturall and Vnnaturall.

Naturall fleame is a humour cold and moyst white and swete, or without tast, ingendred by insufficient decoction in the second digestion of the watrye or raw partes of the matter decocte called

called chilus, by the last digestion made apte to be conuerted into bloud. In this humour, water hath dominion most principall.

☞ Fleame vnnaturall is that, which is mixte with other humours, or is altered in his quality: And therof is viii. sondry kindes,

Fleame.
- watry, which is founden in spetil of great drinkers, of them which digest ill.
- Slimy or raw.
- Glasi, like to white glasse, thicke.
- Viscous like byrde lime & heupe.
- Plastry, which is verye grosse, & as it were chalky, such is founde in the ioynts of them, which haue the goute.
- Salt which is mingled w choler
- Sower, mixt w melācoly, which cōmeth of corrupt digestion.
- Harshe, thicke and grosse, whiche is seldom fou̅den, which tasteth like greene crabbes or sloes.
- Stiptik or biding, is not so grose nor cold, as harsh, & hath the tast like to greene red wyne, or other like, straynyng the tongue.

☞ Choler doth participate with natural heat as long as it is in good temperance. And therof is also two kindes. Naturall and Vnnaturall.

Choler

Choler naturall. Natural choler is ỹ some of bloude the colour whereof is redde & clere, or more like to an Orenge colour, and is hot and drye, wherin the fire hath dominion: and is light & sharp and is ingendred of the most subtill part of matter decocte or boyled in the stomack, whose beginning is in the liuer.

Unnaturall choler is that which is mixt or corrupted wt other humours, whereof be foure kindes.

℄ Citrine or yelowe choller, which is of the mixture of naturall choler, and watrye fleame, and therefore hath lesse heate thā other choler.

℄ Yelkye like ỹ yelkes of egges, which is of the mixture of fleame congeled, and choler naturall, and is yet lesse hot than the other.

℄ Greene like to leekes, whose beginninge is rather of the stomake, then of the liuer.

℄ Greene like to greene canker of mettall, & burneth like venim, and is of exceding adustion of choler or fleame, and by these two kinds nature is mortifyed.

Melancoly or blacke choler is deuided into two kindes.

Naturall, which is ỹ dregges of pure bloud, and is knowen by the blackenes, when it issueth either downeward or vpward, and is verily cold and drye.

Unnatural, which procedeth of the adustion of cholericke mixture, and is hotter & lighter, hauing

hauing in it violence to kill, with a dangerous disposition.

Of the members.

¶ There be diuersities of members, that is to saye.

- The brayne
- The hart.
- The liuer.
- The stones of generacion.

Officiall members.

- Synewes which doe serue to the braine,
- Arteries or pulses, whiche do serue to the hart.
- Veynes whiche do serue to the liuer.
- Vessels spermaticke, wher in mās seede lyeth, which do serue to the stones.

Partes called Similares, for being deuided they remaine in themselfe like as they were.

- Bones.
- Gristel.
- Calles betwixt the vtermost skin and the flesshe.
- Muscules or fillets.
- Fatte.
- Flesshe.

Members instrumentall.

- The stomacke.
- The raynes.
- The bowelles.
- All the great synewes.

These of their vertu do appetit meate & alter it.

Of

Of povvers.

- Animall.
- Spirituall.
- Naturall.

Naturall povver.
- Whiche doe minister.
- To whome is ministred.

VVhiche doeth minister
- Appetiteth.
- Retaineth.
- Digesteth.
- Expelleth.

To vvhom is ministred
- Ingendreth.
- Nourisheth.
- Feedeth.

Povver spirituall
- Worckyng, whiche delateth the harte and arteries, and extsones streineth them.
- Wrought, whiche is stired by an exteriour cause to worke, wherof cõmeth anger, indignation, subtiltie, and care.

Povver animall.
- That whiche ordeineth, discerneth, and composeth.
- That moueth by voluntarie motion.
- That which is called sensible, wherof doe proceade the fiue wittes.

Of that whiche ordeineth dooe procede.
- Imagination in the forehed,
- Reason in the brayne.
- Remembrance in the nodell.

Operations.
- Appetite by heate and drythe.
- Digestion by heate and moisture.
- Retayning by colde and drithe.
- Expulsion by colde and moiste.

¶ Spirite is an ayrie substance, subtil, stiring the powers of the body, to performe their operations, whiche is deuided into.

- Naturall, whiche taketh his beginning of the liuer, and by the veynes whiche haue no pulse, spreadeth into al ỹ whole body
- Vital, whiche procedeth frō the hart & by the artires or pulses is sent into al the whole body.
- Animal. which is ingendreth in the braine, and is sent by the senewes, throughout the body, & maketh sence or feeling.

Annexed to thinges naturall.

Ages be. iiij.
- Adolescentie to. xxv. yeares hot & moist, in the whiche tyme the body groweth.
- Iuuentute vnto. xl. yeares hot & drie, wherein the body is in perfect growth.
- Senectute, vnto. lx. yeares, colde and drie, wherin the body beginneth to decrease.

Age

Age decrepite, vntyll the laste tyme of lyfe, accidently moiste, but naturally colde and drie, wherein the powers and strengthe of the bodye be more and more minished.

Colour.

Of inwarde causes.
Of outwarde causes.

Coler of inwarde causes.

- Of equalitie of humours, as he that is redde and whyte.
- Of inequalitie of humours, wherof doe procede black, salowe, pale, or white onely.
- Blacke. } do betoken dominion of heate.
- Redde. } do betoken dominion of heate.
- Salowe. } do betoken dominion of heate.
- Whyte, colde of fleume.
- Pale, colde melancolie.
- Redde, abundance of bloud.
- Salowe, choler citrine.
- Blacke, melancholie or choler aduste.

Colour of outwarde causes.

- Of colde or heate as Englishmen be white, Moziens be blacke.
- Of thinges accidentall, as of feare, of anger, of sorowe, or other like motions.

Coloure of heare.
- Blacke, either of aboũdaunce of choler inflamed, or of much incending or adustion of bloud.
- Redde heare, of muche heate not adust.
- Gray hearcs of aboundaunce of melancholy.
- White hearcs of the lacke of naturall heate, and by occasion of fleume putrified.

All the residue concerning thinges naturall conteined in the Introduction of Joannitius, and in the little crafte of Galene, I pourposely passe ouer for this time, for as muche as it doth require a reader hauing some knowlege in philosophie naturall, or els it is harde and tedious to be vnderstande. Moreouer this, whiche I haue written in this first table, shalbe sufficient to the conseruatiõ of health, I meane with that whiche nowe foloweth in the other tables.

The seconde table.

THinges not natural be so called, because they be no portion of a naturall bodie, as they be, which be called natural things, but yet by the temperaunce of theim the bodie being in health, so consisteth, by the distemperaunce of them, sickenesse is induced, and the bodie dissolued.

The first of thinges not naturall, is ayre, whiche is properly of it selfe, or of some materiall

tiall cause or occasion good or ill.

That which is of it selfe good, hath pure vapours, and is odoriferous.

Also it is of it selfe, swifte in alteration from hot to cold, wherein the body is not much prouoked to sweate for heate, ne to chill for vehemencye of cold.

Ayre among al things not naturall is chiefly to be obserued, for as muche as it doth both inclose vs, and also enter into our bodyes, specially the most noble member, which is ỹ hart, and we cānot be separate one houre from it, for the necessity of breathing and fetching of wind.

The causes whereby the ayre is corrupted be specially foure.

- Influēce of sondry sterres.
- Great standing waters neuer refreshed.
- Carraine lying long aboue ground.
- Much people in smal roum lying vncleanely and sluttishly.

VVind bringinge holsome ayre.

- Northe, whiche prolongeth life, by expulsing ill vapours.
- East is temperate & lusty

VVindes bringing ill ayre.

- Southe corrupteth: and maketh ill vapours.
- Weste, is verye mutable, which nature doth hate.

Meate and drincke

In meate and drincke wee must consider sixe thinges.

- Substance.
- Quantitye.
- Quality.
- Custome.
- Tyme.
- Order.

Substaunce, some is good, whiche maketh good iuyce and good bloud, som is ill, and ingendreth ill iuyce and ill bloud.

Meates and drinkes makinge good iuyce

Bread of pure floure, of good wheate somewhat leuened, wel baked, not to old nor to stale.

Egges of fesauntes, hennes, or partriches new laied, poched, meane betwene rere & hard.

Wylke new milked, dronke fasting, wherein is suger or the leaues of mintes.

Fesauntes.
Partriches or chickens.
Capons or hennes.
Wyldes of the fields.
Fish of stony riuers.
Veale sucking.
Porke ponge.
Bieke not passing 3. yeres
Pygeons.
Venison of red dere.
Pease potage & mintes.

Feets

Feete of swyne or calues.
Figges ripe, } before meales.
Raysons, }
Bourage.
Languedebieffe.
Persely.
Mintes.
Ryce with almonde mylke.
Lettyse.
Cykorie.
Grapes.
Wines good moderately taken, well fined.
Ale and beare sixe dayes olde, cleane brewed, & not strong.
Myrth and gladnes.
The lyuer and braynes of hennes and chykens and yong geese.

Meates and drinkes making ill iuyce.

Olde biefe.
Olde mutton.
Geese olde.
Swanne olde.
Duckes of ỹ kanel.
Inward of beastes.
Blacke puddinges.
The heart, liuer and kydneis of all beastes.
The braynes and mary of the backebone.
Wood culuers.
Shell fishe, except creuise de eau doulce.
Cheese hard.
Apples and peares much vsed.
Figges and grapes not rype.
All raw herbes, except lettise, borage,

and Cykorye.
Onions, Garlike, Leekes, } immoderately vsed, specially in Cholerike stomackes.
Wyne mustye or sowre.
Feare, sorrow, and pensifenes.

Meates ingendring choler.

Garlyke.
Onyons.
Rokat.
Kersis.
Leekes.
Mustard.
Pepper.
Honye.
Wyne much dronken.
Swete meates.

Meates ingendring fleame.

All slymie and cleauing meates.
Cheese new.
All fishe, specially in a fleumatike stomacke.
Inwardes of beastes.
Lambes fleshe.
The synewe partes of fleshe.
Skynnes
Braynes.
Lunges.
Rapes.
Cucumbers.
Replecion.
Lake of exercise

Mea-

☞Meates ingendring melancholy.
Biefe.
Goates flesh.
Hares flesh.
Boores flesh.
Salte flesh.
Salt fish.
Colewortes.
All pulse except white peason.
Browne breade course.
Thicke wyne.
Blacke wyne.
Olde cheese.
Olde flesh.
Great fishes of the sea.
☞Meates making thicke iuyce.
Rye breade.
Muste.
Bread without leauen.
Cake bread.
Sea fishe great.
Shel fishe.
Biefe
The kidneis.
The liuer of a swyne.
The stones of beastes.
Milke much sodden.
Rapes.
All round rootes.
Cucumbers.
Sweete wyne.
Deepe redde wyne.
Garlike.

Mustarde.
Origanum.
Hysope.
Basyll.
Fenell,
Cheese.
Egges fried or hard.
Chesten nuttes.
Nauewes.
Figges greene.
Appies not rype.
Pepper,
Roäat,
Leekes.
Onions.
} much vsed

Meates vvhich do hurt the teethe.

Very hotte meates.
Nuttes.
Sweete meates and drinkes.
Radishe rootes.
Harde meates.
Mylke.
Bitter meates.
Much vomyte.
Leekes.
Fishe fatte.
Lymons.
Colewortes.

Meates vvhich do hurt the eyes.

Drunkennesse.

Leches

Lecherye.
Muste.
All pouise.
Sweete wynes and thicke wynes.
Hempe seede.
Very salt meates.
Garlike.
Onyons.
Colewortes.
Radishe.
Reading after supper immediatly.

Makinge great opilations. vide fol: 41.

Thicke milke.
All swete things
Rye breade.
Swete wynes.

Meates inflating or vvindye.

Beanes.
Lupynes.
Cicer.
Mille.
Cucumbers.
All iuyce of herbes.
Figges dry.
Rapes.
Nauews raw.
Mylke.
Honi not well clari-
Muste. (fied.

All vapeyons meate doe hurte ye heed as.

Gaglyke onyons leeke pease leanes mitte mylke meate epice mustard great volkworte salt meate yll dyghestion days cleape or cone ase meate.

Thinges good for the heade.

Cucubes.
Galingale.
Lignum aloes.
Maioram. Vise. 60.
Baulme mintes.
Gladen.
Nutmegges.
Muske.
Rosemarye.
Roses.
Piony.
Hisope.
Spyke.
Camomill.
Mellilote.
Rew.
Frankinsence.

Thinges good for the heart.

Cynamome.
Saffron.
Corall.
Cloues.
Lignum aloes.
Perles.
Macis.
Baulme mintes.
Myrabolanes.
Muske.
Nutmegges.
Rosemary.

The bone of ye hart, of a red deere.
Maioram.
Buglosse.
Bourage.
Setuall.

Thinges good for the liuer

Wormewood.
With winde.
Agrimony.
Saffron.
Cloues.
Endyue.
Lyuerwort.
Cykory.
Plantayne.
Dragons.
Reasons great.
Saunders.
Fenell.
Violettes.
Rosewater.
Lettise.

Thinges good for the luuges.

Elycampane.
Hysope.
Scabiose.
Likorise.
Raysons.
Maidenheare.

Penidies,
Almondes,
Dates.
Pistaces.

☞ Thinges good for the eyes.
Eye bright.
Fenell.
Veruaine.
Roses.
Celandine.
Agrimonie.
Cloues.
Colde water.

☞ Thinges good for the stomake.
Myrabolanes.
Nutmegges.
Organum.
Pystaces.
Quynces.
Olybanum.
Wormwode.
Saffron.
Corall.
Agrymony.
Fumitory.
Galingale.
Cloues.
Lignum aloes.
Mastix.
Mynte.
Spodium.
The innermost skinne of a hennes gysar.
Coriander prepared.

THE SECONDE BOOKE of Quantitie. Cap. 1.

THE QVANTITIE of meate must be porcioned after the substaunce and qualitie thereof, and according to the complexion of him that eateth. Firste it ought to bee remembred, that meates hotte and moyste, whiche are qualities of the blonde are sone tourned into bloud, and therfore much norisheth the body. Some meates do nourith but

little

little, hauing little conformitie with bloude in their qualities. Of them which do nourishe, some ar more grosse, some lighter in digestiō. The grosse meate ingendreth grosse bloud, but where it is wel concoct in the stomake, and wel digested, it maketh the flesshe more firme, and the officiall membres more stronge, than fyne meates. Wherefore of men, which vse much labour or exercise, also of them, whiche haue very choleryke stomackes, here in Englande, grosse meates may be eaten in a great quātitie: and in a cholerike stomacke biefe is better digested thā a chickens leg, for as much as in a hot stomacke fyne meates be shortly aduste and corrupted. Contrariwise in a colde or fleumatick stomake grosse meate abideth long vndigested, and maketh purified matter: light meates therefore be to suche a stomake more apte and conuenicnte. The temperate body is beste nourysshed with a little quantitie of grosse meates: but of temperate meates in substaūce and qualitie, they may safely eate a good quantitie. Forseen alway that they eate without gourmandyse, or leaue with some appetite. And here it wold be remēbred, that the cholerike stomake doth not desire so muche as he may digeste, the melācholy stomake maye not digeste so muche as he desyreth: for colde maketh appetite, but naturall heate concocteth or boyleth. Not withstanding vnnaturall or supernatural heate destroieth appetite, and corrupteth digestion, as it appereth in seuers. Moreouer fruites and herbes, specially rawe, would be eaten in a small quantitie, al-

though

thongh the person be very cholerike, forasmuch as they do ingender thinne watry bloude, apte to receiue putrifaction, whiche although it bee not shortly perceiued of him that vseth it, at length they fele it by sundry diseases, which are long in comming, and shortly sleeth, or be hardly escaped. Finally excesse of meates is to be abhorred. For as it is sayde in the booke called Ecclesiasticus, In muche meate shalbe sickness, and inordinate appetite shal approche vnto choler. Semblably the quantitie of drinke woulde be moderated, that it exceade not nor bee equall vnto the quantitie of meate, specially wyne, which moderately taken, aideth nature, & comforteth hir, and as the said authour of Ecclesiasticus sayeth, Wyne is a reioycing to the soule and body. And Theognes sayeth in Galenes worke, A large draught of wyne is ill, a moderate draught is not onely yll, but also commodious or profitable.

Eccle. 17.
Eccle. 31.
Galen. de tuenda sanitate.

Of qualitie of meates. Cap. 2.

QValitie is in the cōplexion, ỳ is to say, it is the state therof, as hotte, or colde, moyste or dry. Also some meates be in wynter colde in acte, & in vertue hot. And it would be cōsidered, that euery cōplexiō temperate and vntemperate, is conserued in his state, by that whiche is lyke thereto in fourme and degree. But that whiche excedeth muche in distemperaunce, must be reduced to his temperaunce, by that whiche is contrary to hym in fourme or qualitie, but like in degree moderatly vsed. By fourme is vnderstād grossenesse, fineneſſe,

neſſe, thickneſſe, or thinneſſe, by degree, as the firſte, the ſeconde, the thyrde, the fourth in heate colde, moyſture, or dryth.

Of cuſtome.

CUſtome in feeding is not to be contemned, or littell regarded: for thoſe meates, to the which a mā hath ben of long time accuſtomed, though they be not of ſubſtaunce cōmendable, yet do they ſometime leſſe harme then better meates, whereunto a man is not vſed. Alſo the meates and drinkes, whiche doe muche delite him that eateth, are to be preferred before that whiche is better, but more vnſauery. But if the cuſtome beso pernicious, that it nedes muſt be left, thā would it be with drawen by little and little in time of health, and not of ſickneſſe. For if it ſhould be withdrawē in time of ſickeneſſe, nature ſhould ſuſteine treble detriment, firſt by the griefe induced by ſickneſſe, ſecond by receiuing of medicines, thirdly, by forbearing the thing, wherein ſhe deliteth.

Hipocrates apho. Galenus.

Of the temperature of meates to be receiued. Cap. 4.

TO kepe the body in good temper, to thē whoſe natural cōplexion is moiſt, ought to be giuen meates ỳ be moiſt in vertue, or power. Cōtrariwiſe to them, whoſe naturall cōplexion is drye, ought to bee geuen meates drye in vertue or power. To bodies vntemperate, ſuch meates or drinkes are to be giuen,

uen, which be in power contrary to the distemperance, but the degrees are alwaye to be considered as wel of the tẽperance of the body, as of the meates. For where the meates do much exceede in degree the temperature of the body, they anoy the body in causing distemperaunce. As hotte wynes, pepper, garlike, onions, and salte, be noyfull to them, which be cholerike, because they be in the highest degree of heat and drithe, aboue the iust temperaũce of mans body in that complexion. And yet be they oftentimes holsom to them, which be fleumatike. Contrariwyse, cold water, cold herbes, and cold fruites moderatly vsed, be holsome to cholerike bodies, by putting away the heate, exceading the naturall tẽperature: and to them, which be fleumatike, they be vnholsome, and do bring into them distemperaunce of colde and moiste.

VVhat distemperaunce happeneth by the excesse of sundry qualities in meates and drinkes. Cap. 5.

Meates,
- Colde do congele and mortifie.
- Moist, do putrifie and hasten age.
- Dry, sucketh vp naturall moisture.
- Clãmy, stoppeth the issue of vapours and bring, and ingendreth tough fleume and grauell.
- Fatte and oily, swimmeth long in the stomake, & bringeth in lothsomnes.
- Bitter, doth not nourishe.
- Salte, do fret much the stomake.

Harrishe, like the taste of wilde fruictes, doo constipate and rest raine.
Sweete, chaufeth the bloud, & causeth opilations or stoppinges of the pores and conduites of the body.
Sower cooleth nature, and hasteneth age.

What commoditie happeneth by the moderate vse of the saide qualities of meates and drinkes. Cap. 6.

Meates.

Colde asswageth the burning of choler.
Moist, humecteth that which is dried.
Drye, consumeth superfluous moisture.
Clammie, thicketh that which is subtill and persing.
Bitter, cleseth & wipeth of, also mollifieth and expelleth fleme.
Salte, relenteth fleume clammy, and drieth it.
Fatte and vnctuous, nourisheth and maketh soluble.
Stiptike or rough on the tōgue bindeth and cōforteth appetite
Sweete doth clense, dissolue, & nourishe.

Of

Of fruites. Cap. 7.

FOr as much as before that tillage of corne was inuented, and that deuouring of flesh and filthe was of mankinde vsed, men vndoubtedly liued by fruictes, and Nature was therewith contented and satisfied, but by change of the diet of our progenitours, there is caused to be in our bodies suche alteration from the nature, which was in man at the beginning that nowe all fruictes generally are noyfull to man, and do ingender ill humours, and be ofte times the cause of putrified feuers, if they bee muche and continually eaten. Notwithstanding vnto them, which haue abundance of choler, they be sometime conuenient, to represse the flame, whiche procedeth of choler. And some fruites, whiche be stiptike or bynding in taste, eaten before meales, do bynde the belly, but eaten after meales, they be rather laxatiue. Nowe shall it not bee vnexpedient to write of some fruictes particularly, declaring their noyfull qualities in appearing of nature, and howe they may be vsed with least detriment.

Of Gourdes.

GOurdes rawe be vnpleasant in eating, yll for the stomake, and almost neuer digested, therfore he that will needes eate them, must boile them, roste them, or fry them, euery way thei be without sauor or tast, and of their proper nature, thei giue to the body colde and moiste nourishement, and that very Galen. de alimen. 2.

little, but by reason of the slypperneſſe of theyr ſubſtaunce: and becauſe all meates: which be moyſte of their nature, bee not binding, they lightly paſſe forth by the bealy. And being well ordered, they will be metely concocte, if corrup-tion in the ſtomake do not preuent them: they be colde and moiſte in the ſecond degree.

Of Melons and Pepons.

MElones and Pepones, be almoſt of one kinde, but that the Melone is roūd like an apple, and the innermoſt part therof, where the ſedes are conteigned, is vſed to be eaten. The Pepon is much greater & ſom-what long, and the inner part thereof is not to be eaten: They both are very colde and moiſte, and doo make il iuyce in the body, if they be not well digeſted, but the Pepon muche more than the Melon, they doo leaſt hurt, if they be eaten afore meales. Albeit, if they do fynde in the ſto-macke fleume, they be turned into fleume, if they finde choler, they be turned into choler. Not withſtanding, there is in theim the vertue to cleanſe and to prouoke vrine: they be colde and moiſte in the ſeconde degree.

Cucumbers.

Galen. de alimen. 2.

CUcumbers do not excede ſo much in moi ſture as Melons, & therefore they be not ſo ſone corrupted in the ſtomacke: but in ſome ſtomakes, being moderatly vſed, they do digeſt well, but if they be aboudauntly eaten

eaten or muche vsed, they ingender a colde and thicke humour in the veynes, which neuer or seldome is tourned into good bloud, and sometime bringeth in feuers. Also they abate carnal lust. The seedes as well therof, as of Melons and gourds, being dryed, and made cleane from the huskes, are very medicinable against sicknesses proceding of heate: also the difficultye or let in pissinge: they be cold and moyst in the second degree.

Dates.

Be hard to digest, therfore being much eaten & not wel digested, they annoy ye head and cause gnawinge in the stomacke, and make grosse iuice, & sometime cause obstructions or stoppigs in the liuer and spleane. And wher ther is inflamation or hardnes in ye body, they are vnholsome, but being well digested & temperately vsed, they nourish & make ye flesh firme, and also bindeth the bealy: old dates be hotte and dry in the first degree: new gathered are hot and moist in the first degree.

Figges.

Figges eaten, do shortly passe out of the stomake, and are sone distributed into all the partes of the body, and haue the power to clense, specially grauell, being in ye raynes of the backe, but they make no substancial nourishment, but rather somwhat louse & windy, but by their quicke passage, the winde is soone dissolued. Therfore if they be rype, they do scarce

harme of any fruites, or almost none. Drye figges and old, are more hot and moyst than newe gathered, but beinge muche eaten they make ill bloud and iuice, and as some do suppose, do ingender lice: and also annoyeth the liuer and the splene, if they be inflamed, but hauinge the power to attenuate or make humours currante, they make the body soluble, and do clense ye raines. Also being eaten afore dinner with ginger or pepper, or powder of time, or peniroyal, they profitte much to them, which haue oppilations or harde congeled matter in the inner partes of the bodi, or haue distillations or reumes falling into the breast and stomack. Newe figges are hot and moist: old figges are hot in the first degree, and drye in the seconde.

Of Grapes and Raysons.

Galen de alimentis. 2.

GRapes do not nourishe so muche as figgs, but being rype, they make not much ill iuice in the body: al be it newly gathered, they trouble the bellye, and filleth ye stomake with winde, therefore if they be hanged vppe a while, ere they bee eaten, they are ye lesse noyfull. Sweete grapes, are hottest, and do lose somewhat, and make a man thirstye.

Diosco. 5.

Sowre grapes are colde, and do also loose, but they are harde of digestion, and yet they do not nourishe. They which are in tast bitter or harrish, be like to them that are sowre. Raysons do make the stomacke firme and stronge, and do prouoke appetite, and do comfort weake bodies be=

Raysons ul the sinne do clense the bodie & do comforte digestion beinge greate frendes to ye stomake & ingelye to ye liver, beinge eaten nul sugar they deliver ye belye from castivenes they doe helpe the blader & raynes & doe yelde nourishement unto all the bodie.

being eaten afore meales, they be hot in the first degree, and moyst in the seconde.

Of Cheries.

CHeries if they be sweete, they doe soone slip downe into the stomake, but if they be sore or sharpe, they be more holsome, and do loose, if they bee eaten freshe and newlye gathered: they be cold and moiste in the first degree.

Of Peaches.

PEaches do lesse harm, and do make better iuyce in the body, for they are not so soone corrupted being eaten: of the iuice of them maye bee made syrope, verye holsomt against the distemperance of choler, wherof procedeth a stinkinge breath: They be colde in the first degree, and moyst in the second.

Of Appulles.

ALl appulles eaten soone after that they be gathered, are cold, harde to disgest, & do make il and corrupted bloud, but being wel kept vntil the nexte winter, or the yere following, eaten after meales, they are right holsome, & do confirme the stomacke, and make good digestion, specially if they be rosted or baken, most properly in a cholerike stomake: they are best preserued in hony, so ỹ one touche not an other. The roughe tasted appulles are holsome, wher the stomake is weake by distemperaunce of heate or much moysture. The biter

appulles, where that griefe is increased. The sower appulles, where the matter is congeled or made thicke with heate: In distemperature of heate & drithe by drinkinge much wyne, they haue beene found commodious: beinge eaten at nighte, goinge to bedde, without drinkinge to them, they be cold and moyst in the first degree.

¶ Of Quinces.

QUinces be colde and drye, eaten afore meales, they binde and restraine ỹ stomake, that it maye not digest well the meate, except ỹ they be rosted or soddē, the core taken out and mixt with hony clarifyed, or sugar, than they cause good appetite, and preserueth the head from drunkennes: taken after meate, it closeth & drawyeth the stomake together, and helpeth it to digest, and molifyeth the belly, if it be abundantly taken, they be cold in the first degree, and drie in the beginning of the seconde.

Of Pomegranates.

POmegranates be of good iuyce, and profitable to the stomacke, specially they which are sweete, but in a hot feuer, they that are sowre be more expedient and holsome, for than the sweete do inscende heate, and puffe vp the stomacke.

Of

¶ Of Peares.

PEares are much of ỹ nature of appulles, but they are heuier, but take̅ after meate, rosted or baken, they are not vnholsom, & do restraine and knit the stomacke beinge ripe: they be cold and moyst in the first degree.

¶ Medlars.

MEdlars are cold and drye, and constrictiue or strayning the stomacke, & therefore they may be eaten after meales, as a medicine, but not vsed as meate, for they ingender melancholy: they be cold and dry in the seconde degree.

¶ VValnuttes.

VValnuttes, if they be blaunched, are supposed to be good for the stomake, & somwhat looseing the belly, mixt with sugar they do nourish tẽperately. Of two dry nutts, as many figges, and xx. leaues of Rew, with a graine of salt, is made a medicine wher of if one do eate fasting, nothing which is venemous maye that day hurte him, and it also preserueth againste the pestilence, and this is the very right Withridate, they be hotte and dry in the seconde degree, after some opinions hotte in the thirde degree, dry in the second. with date.

Filbers and hasyll nuttes.

They be moze strong in substance, than walnuttes

nuttes, wherefore they are not so easely or sone digested. Also they do inflate the stomake, and cause head ache, but they ingender fatte. And if they be rosted, they be good to restrain rennes. Also eaten with pepper, they are good against tourmentes of the bellye, and the stoppinge of urine. They be hotte and dry in the first degree.

Of Almondes.

They do extenuate and clense without any binding, wherfore they purge ẏ brest and lunges, specially bitter Almondes. Also they do mollify the bellye, prouoke sleepe and causeth to pisse well. Fiue or sixe of them eaten afore meate, kepe a man from being dronke: they bee hotte and moyst in the first degree.

Of Chesteyns.

They being rosted vnder the embers, or hot asshes, do nourishe the body strongly, and eatē swyth honye fastinge, doe helpe a manne of the cough.

Of Prunes.

Of the Gardeyne and rype, doe dispose a man to the stoole, but they do bring no maner of nourishment. To this frute like as to the figges, this propertye remayneth that being dried, they do profit. The Damaske prune rather bindeth than loseth, and

is

is more commodious vnto the stomacke: they be cold and moyst in the second degree.

Olyues,

Condite in salte lycour, taken at the beginning of a meale, doth corroborate the stomake, stirreth appetite, and looseth ỹ belly being eaten with vineger. They which be ripe, are temperately hot, they which be greene are cold and dry,

Of Capers.

They nourishe nothinge after that they bee salted, but yet the ymake the belly loose, and purgeth fleame which is therin contained. Also stirreth appetite to meate, and openeth the obstructions, or stoppinge of the liuer and splene, being eaten with oximel, before any other meat: they be hot and dry in the second degree. Galé de alimentis.2.

Orenges.

The rindes taken in a little quantitye, do cõfort the stomacke, where it digesteth, specially condite with sugar, and taken fasting in a smal quantitye. The iuice of Orenges, haunge a toste of bread put into it, with a little pouder of mintes, sugar, and a litle cinamome, maketh a very good sauce to prouoke appetite. The iuice eaten with suger in a hot feuar, is not to be discommended. The rind is hot in the first degree, and dry in the second, the iuice of them is cold in the second degree, and dry in the first.

Herbes

Herbes vſed in pottage, or to eate. Cap. viij.

GEnerally al herbes raw and not ſodden, do ingender cold & watrye iuice, if they be eaten cuſtomablye, or in abundaunce: albeit ſome herbes are more conenible, and leſſe harme vnto nature, and moderatly vſed, maketh meetely good bloud.

Lettiſe.

AMong al herbs, none hath ſo good iuice as lettiſe: for ſome men do ſuppoſe, that it maketh abundance of bloud, all be it not very pure or perfit: it doth ſet a hot appetite, and eaten in the euening, it prouoketh ſleape, albeit, it neyther doth looſe nor bind the bealy of his owen property. It increaſeth milke in a womans breſtes, but it abateth carnal apetite, and muche vſinge thereof, hurteth the eye ſight. It is cold and moiſt temperately.

Colewortes and Cabages.

BEfore that auarice cauſed marchantes to ferch oute of the Eaſt & South partes of the worlde, the traffike of ſpice and ſondry drougges, to content the vnſaciablenesſe of wanton appetites. Coleworte ſor the vertues ſuppoſed to be in them, were of ſuch eſtimation, that they were iudged to be a ſufficient medicine againſt al diſeaſes, as it may appeare in ỹ booke of wyſe Cato, wherin he wryteth of hus-

husbandrye. But now I will no more remember, than shall be required, in that whiche shall be vsed as meate, and not pure medicine. The iuyce therof hath vertue to pourge: The whole leaues being halfe sodden, and the water powred out, and they being put eftsones into hotte water, and sodden vntill they be tender, so eaten they doo bynde the bealy. Some do suppose if they be eaten raw with vineger before meate, it shall preserue the stomacke from surfetting, and the head from drunkennes: all be it muche vsing of them dulleth the sight, excepte the eyes be very moyst. Finally the iuyce that it maketh in the bodye, is not so commendable, as that whiche is ingendred of lettise. It is hot in the first degree, and drie in the seconde.

Of Cykory or Succory.

IT is like in operation to Lettise, and temperet h choler wonderfully, and therefore in all cholerike feuers, the decoction of this herbe, or the water therof stilled, is right expedient. Semblably the herbe and roote boyled with flesh that is fresh, being eaten, kepeth the stomacke and head in very good tẽper. I suppose that Southistle and Dentdeliõ, be of like qualities, but not so conuenient to be vsed of them, whiche are hole, because they are wylde of nature and more bitter, and therfore causeth fastidiousnesse or lothsomnesse of the stomake. It is cold and drie in the seconde degree.

En-

Endiue and Scariole.

BE muche like in their operation to Cikoric, but they are more conuenient to medicine than to meate. All be it Scariole called white Endiue, hauing the toppes of the leaues turned in and laide in the earth, at the latter ende of sommer, & couered, becōmeth white and crispe, like to the great stalkes of cabage lettise, whiche are in wynter taken vp and eaten. And to them that haue hot stomakes and drie, they be right holsome, but being to muche vsed, or in very great quātitie, they ingēder the humour, which maketh the cholike, they be cold and moyst in the firste degree.

Malowes.

Galen. de alimen. 2.

Are not colde in operation, but rather somewhat warme, and haue in them a slipperneſſe. Wherefore beyng boyled and moderatly eaten with oyle and vineger, they make meetely good concoction in the stomacke, and causeth the superfluous matter therin easely to passe, and clēseth the bealy. It is hotte and moist in the firſt degree.

VVhite Beetes.

Are also abstersiue and louseth the bealy, but much eaten, annoyeth the stomake, but they are right good against obstructions or stopping of the liuer, if they be eaten with vyneger or mustarde, lykewyse it helpeth the Splene. It is colde in the firste degree, and moyste in the seconde.

Purſlan

Purſlane.

Doth mitigate the great heate in all the inward partes of the body, ſemblably of the head and eyes: alſo it repreſſeth the rage of Venus, but if it be preſerued in ſalte or bryne, it heateth and pourgeth the ſtomacke. It is colde in the thirde degree, and moiſt in the ſeconde.

Charuayle.

Is very profitable vnto the ſtomacke, but it may not ſuſteyne very muche boyling, eaten with vyneger, it prouoketh appetite, and alſo vrine. The decoction therof dronke with wine, clenſeth the bladder.

Sorell.

Being ſodden, it louſeth the bealy. In a time of peſtilence, if one being faſting, doo chewe ſome of the leaues, and ſucke downe the iuyce, it marueilouſly preſerueth from infections, as a new practiſer called Guainerius doth write. And I my ſelf haue proued it in my houſhold. The ſeedes therof brayed & dronke with wyne and water, is very holſome againſt the colike & fretting of the guttes: it ſtoppeth fluxes, & helpeth the ſtomake annoied with repletion. It is cold in the thirde degree, and drie in the ſecond.

Perſely.

Is very conuenient to the ſtomacke, and cōforteth appetite, and maketh the breath ſweete, the ſeedes and roote cauſeth vrine to paſſe wel, and breaketh the ſtone, diſſolueth wyndes, the rootes boiled in water, and therof oximel being made

made, it dissolueth scume, and maketh good digestion. It is hotte and dry in the third degree.

Fenell.

Being eaten the seede or roote maketh abundance of milke, likewyse drunke with Ptisane or ale. The seede somwhat restraineth flux, prouoketh to pisse, and nutrigateth frettinges of the stomacke and guttes, specially the decoction of the roote, if the matter, causing frettinge, bee colde, but if it be of a hotte cause, the vse thereof is daungerous, for inflamation or exulceration of the raynes or bladder. It is hot in the thirde degree, and dry in the first.

Galen. simpli. de medicamen. li. 3. ca. 74.

Anyse seede.

Maketh sweet breath, prouoketh vrine, and driueth downe thinges cleauing to the raynes, or bladder, stirreth vp courage, and causeth abundaunce of milke. It is hotte and dry in the thirde degree.

Beanes.

They make wynde, howe so euer they be ordered: the substaunce which they doo make, is spungy, and not firme, all be it they bee abstersiue, or clensing the body, they tary longe, ere they be digested, and make grosse iuice in the body: but if onions be sodden with them, they be lesse noyfull.

Peasyn.

Are muche of the nature of beanes, but they be lesse wyndy, and passeth faster out of the body, they be also abstersiue, or clensing, specially white peasyn, and they also cause metely good nou-

nouriſhing, the huſkes taken awaye. And the broth, wherin they be ſoddē, cleanſeth right wel the raynes and bladder.

Rape rootes and Nauevves. Cap. 9.

The iuice made by them is very groſſe, & therfore being much eaten, if they be not perfectly concoct in the ſtomake, they do make crude or rawe iuice in the veynes. Alſo if they be not wel boyled, they cauſe wyndes, and annoye the ſtomacke, and make ſometyme frettinges: If they be well boyled firſt in cleane water, and that being caſte awaye, the ſeconde tyme with fatte fleſhe, they noriſh much and do neither looſe nor bynde the belly. But Nauewes do not nouriſhe ſo muche as rapes, but they be euen as wyndie.

Turnepes.

Being well boyled in water, and after with fatte fleſhe, nouriſheth muche, augmenteth the ſeede of man, prouoketh carnal luſt. Eaten rawe thei ſtirre vp appetite to eate, being temperatly vſed, and be conuenient vnto them, which haue putrified matter in their breaſtes or lunges, cauſing them to ſpitte eaſily, but being muche and often eaten, thei make rawe iuice & windineſſe.

Parſnepepes and carrettes.

They doe nouriſhe with better iuice than the other rootes, ſpecially carrettes, which are hot and drie, & expelleth wind. Notwithſtanding, muche vſed they ingender ill iuice, but carrets leſſe Gal. ſimp. medica. lib. 7.

leſſe than parſnepes, the one & thother expelleth vrine. Radiſhe rootes.

Pau. Aegineta. Dioſc. li. 7 de alimē.

Haue the vertue to extenuate or make thinne, and alſo to warme. Alſo they cauſe to breake wynde, and to piſſe: being eaten afore meales, they iet the meate that it may not diſcende, but being eaten laſt, they make good digeſtion, and looſeth the bealy, though Galenus wryte contrary. For I, among diuerſe other, by experience haue proued it: Notwithſtanding they be vnholſome for them, that haue continually the goute, or peine in the ioyntes.

Garlyke.

It doth extenuate and cutte groſſe humours and flymie, diſſolueth groſſe wyndes, and heateth all the body, alſo openeth the places, which are ſtopped, generally where it is well digeſted in the ſtomake: it is holſom to diuers purpoſes, ſpecially in the body, wherin is groſſe matter, or muche colde incloſed, if it be ſodden vntill it looſeth his tartneſſe, it ſomewhat nouriſheth, and yet looſeth not his propertie, to extenuate groſſe humours, beyng ſodden in mylke, it profiteth much againſt diſtilations from the head into the ſtomake.

Onyons.

Do alſo extenuate, but the long onyons more than the round, the red more than the white, the drie more than they whiche be grene: alſo rawe more than ſodden, they ſtirre appetite to meat, and put away lothſomneſſe, and loſe the bealy, they quicken ſighte, and beyng eaten in great abundaunce with meate, they cauſe one to ſleepe ſound-

ſoundly. Leekes.

We of ill iuyce, and do make troublous dreames, but they do extenuate and cleanſe the body, and alſo make it ſoluble, and prouoketh vrine. Moreouer it cauſeth one to ſpitte out eaſily the fleume whiche is in the breaſt. Galen. 7. cap. 138.

Sauge.

It heateth, and ſomewhat bindeth, and therwith prouoketh vrine, the decoction of the leaues and braunches being dronke. Alſo it ſtoppeth bleeding of woundes, beyng layde vnto them. Moreouer it hath been proued, that women, whiche haue been long time without children, and haue dronke. x. ounces of the iuyce of ſauge, with a grayne of ſalte, a quarter of an houre before, that they haue compaigned with their huſbandes, haue conceiued at that tyme. It is hotte and drie in the thirde degree, the vſing thereof is good againſt palſeis. *

Iſope.

Doeth heate and extenuate, wherby it digeſteth ſlymie fleume: being prepared, with fygges, it pourgeth fleume downward, with hony and water vpward, boiled in vineger it helpeth the tooth ake, if the teeth be waſhed therewith, it is hotte and drie in third degree.

Bourage.

Comforteth the harte, and maketh one mery, eaten raw before meales, or layd in wine that is dronke. Alſo it mollifieth the bealy, and prepareth to thee ſtoole. It is hot and moiſt in the middell of the firſt degree.

Sauery.

Pourgeth fleume, helpeth digestion, maketh quicke sight, prouoketh vrine, and stirreth carnal appetite. It is hot and dry in ỹ third degree

Rokat.

Heateth much, and increaseth seede of man, prouoketh courage, helpeth digestion, and somwhat louseth. It is hotte and moyste in the second degree.

Tyme.

Dissolueth wyndes, breaketh the stone, expelleth vrine, and ceasseth frettinges. It is hotte and drie in the third degree.

Peniroyall.

Doeth extenuate, heate, and decoct, it refourmeth the stomake oppressed with fleume, it both recomfort the fayne spirite, it expelleth melancoly by siege, and is medicinable against many diseases. It is hot and drie in the third degree.

Tovvnecresses.

Paulus discōmendeth, saying: that it resisteth concoction, & hurteth the stomake, & maketh yll iuice in ỹ body, takē as medicine, it helpeth many diseases. It is hot & dry in the third degree.

Rosemary.

Hath the vertue to heate, and therfore it dissolueth humours congeled with colde: It helpeth against palsies, falling sickneese, old diseases of the breast, tourmentes or fretting, it prouoketh vrine & sweat: it helpeth the cough taken with pepper and hony, it putteth away tooth ake, the roote being chewed, or the iuyce therof put into the

the tooth being bourned, the fume thereof, reſiſteth the peſtilence: the rinde thereof ſodden or burned, the fume receyued at the mouth, ſtoppeth the reume, which falleth out of the head into the cheekes or throte: which I my ſelfe haue proued, the greene leaues bruiſed, do ſtoppe the Hemoroides, if they be layed vnto them: That herbe is hot and drye in the thirde degree.

Spyces growinge out of this Realme vſed in meate and drincke. Cap. 10.

Pepper.

Blacke pepper is hotteſt, and moſte drye, white pepper is next, long pepper is moſt temperate. The generall propertye of all kinds of pepper is to heate the body, but as Galen ſayth, it perceth downwarde, & doth not ſpreade into the veynes, if it be groſſe beaten, it diſſolueth fleame & wind, it helpeth digeſtion, expulſeth vrine, and it helpeth againſt the diſeaſes of the breaſt, proceding of cold. It is hot in the firſt degree, and dry in the ſecond.

Ginger.

Heateth the ſtomacke, and helpeth digeſtion, but it heateth not ſo ſone as pepper: but afterward the heate remayneth longer, and cauſeth the mouth to be moyſt: Beinge greene, or well confectioned in ſyrope, it comforteth muche the ſtomacke & heade, and quickneth remembrance, if it be taken in the morning faſtinge. It is hot in the ſeconde degree, and drye in the firſt.

Saffron.

Somewhat bindeth, heateth and comforteth the stomake, and the hart specially, and maketh good digestion, being eaten or drunke in a smal quantitie. It is hotte in the secon d degree, and drie in the first.

Cloues.

Hath vertue to comforte the sinewes, also to consume and dissolue superfluous humours. They be hot & drye in the thirde degree, sodden in milke, it cōforteth the debility of nature.

Maces.

Dioscorides cōmendeth to be dronke against spitting of bloud, and bluddy fluxes, and excessiue iaxes. Paulus Aegineta addeth to it, that it helpeth the colike. They behot in the y. degre and drie in the .iij. degree. It is to the stomacke very commodious, taken in a little quantitie.

Nutmygges.

With their swéete odour comfort and dissolue, and somtime comforteth the power of the sight and also the braine in cold discrasies, and is hot and dry in the second degree.

Of bread, Cap. xi.

Galen de alimentis. 2.

BRead of fine flowér of wheate, hauinge no leauen, is slowe of digestion, and maketh slymie humours, but it nourisheth much: if it be leauened, it digesteth soner. Bread hauinge much branne, filleth the bellye with excrecmentes, and nourisheth litle or nothing but shortly discendeth from the stomake. The meane betwene both, sufficiently leauened well

well moulded, and moderatelye baken, is the most holsome to euery age. The greatest loues doe nozishe most faste, foz as muche as the fyze hath not exhausted the moisture of them. Hot bzead slowly passeth. Warly bzead clenseth the body, and doth not nourish so much as wheate, and maketh cold iuice in the body.

Of flesshe. Cap. 12

Beefe of England to Englishmen, which are in health, bzingeth strong nourishing but it maketh grosse bloude, and ingendzeth melancolye, but being of yong Oxen, not exceding the age of foure yeres, to them whiche haue cholericke stomackes, it is moze cõuenient thã chickens, & other like fine meats.

Swynes flesshe.

Aboue all kindes of flesshe in nourishinge the body, Galen most cõmendeth pozke, not beinge of an old swyne, and that it be well digested of him that eateth it. Foz it maketh best iuice, it is most conuenient foz yong persornes, and them which haue sustayned much labour, and therewith are fatigate, and becom weake. Yong pigges are not commended, befoze that they be one moneth olde, foz they do bzede much superflous humours.

Lambe.

Is very moist & fleumatike, wherefoze it is not conuenient foz aged men, excepte that it bee very dzye rosted, noz yet foz them, which haue in their stomakes much fleame.

Mutton.

Galen de alimentis. 3.

Galen doth not commend it, notwstāding experience proueth here in this Realme, ẏ if it be yong, it is a right temperate meate, and maketh good iuyce: and therfore it is vsed more thā any other meate, in al diseases. And yet it is not like good in al places, nor ẏ sheepe which beareth finest wol, is not the sweetest in eating, nor ẏ most tender. But I haue found in som coūtries mutton, which in whitenes tendernes & sweetenes of the flesh, mought be wellnighe compared to kid, and in disgestion haue proued as holsome.

Kidde and veale.

Of Galen is cōmended next vnto porke. but some men do suppose, ẏ in health and sickenes they be much better than Porke, the iuice of thē both being more pure. And here it is to be noted, that of al beasts, which be drye of their nature, the yongest be most holsome, of them that are moyst, the eldest are least hurtfull.

Hare, Conye.

Hippo de ratione victus. li. 2 Cap. 19. Plin. 28

Maketh grosse bloud, it dryeth and stoppeth, but yet it prouoketh a mā to pis. Cony maketh better and more pure norishment, and is soner disgested then hare. It is wel proued, that ther is no meate more holsome, or that more cleane firmely, and temperatly norisheth thā rabbets.

Deere red and fallowe.

Hypocrates affirmeth that flesh, of hartes and hindes to be ill iuice, harde of digestion, and drye, but yet it moueth vryne. Of falowe deere, he nor any other olde writer doth speake

of

of, as I remember. I suppose, because there be not in all the world, so many as be in Englād, where they consume a good part of the best pasture in the realme, and are in nothing profitable, sauing that of the skinnes of them is made better lether than is of calues, the huntinge of them being not so pleasant as the hunting of other venery or vermine, the flesh much more vnholsome and vnpleasant than of a red deere, ingendring melancoly, and making many fearefull dreames, and disposeth the body to a feuer: if it be much eaten: notwithstāding the fat ther of (as some learned men haue supposed) is better to be disgested than the leane.

Of birdes.

The flesshe of all birdes is much lighter, thā the flesh of beasts in comparison, most specially of those foules which trust most to their winges, and do breede in high coūtryes.

Capons, hennes, and chikens.

The capon is aboue al other foules praised, for as muche as it is easily disgested, and maketh litle ordure, and much good norishment. It is cōmodious to the brest & stomake. Hennes in winter are almost equall vnto the capon: but they do not make so stronge nourishment. Auicen sayth, if they be rosted in the belly of a kid or lambe, they wil be the better. Chickēs in sommer, specially if they be cockrels, are very conuenient for a weake stomake, and nourisheth a little. The flesshe of a cocke is hard of digestion, but the broth, wherin it is boiled, loseth the belly, and hauing soddē in it colewoorts

Poly-

Polypodium, or Cartamus, it purgeth ill humours, & is medicinable against goutes, ioint aches, and feuers, which come by courses.

Fesaunt.

Excedeth all foules in sweetenesse, and holsomnes, and is equal to a capon in nourishing, but he is somwhat drier, and is of some menne put in comparison, meane betwene a henne and a partriche.

Partriche.

Of all foules is most sooneste disgested: and hath in him muche nutrimente, comforteth the braine, & maketh seede of generation, and renueth lust, which is abated.

Quayles.

Althoughe they be of some men commended, yet experience proueth them to increase melancolye, and are of a small nourishing.

Larkes.

Be as well the flesh as the brothe verye holsome: eaten rosted, they do much helpe against ye colike, as Dioscorides sayth.

A Plouer.

Is slowe of digestion, nourisheth little, increaseth melancoly.

Blacke birdes or ousyls.

Among wildfould hath the chiefe praise, for lightnes of digestion, and that they make good nourishment, and litle ordure.

Sparowes.

Be hard to digest, and are very hot, and stirreth vp Venus, & specially the braines of them.

Wood=

VVoodcockes.

Are of a good temperaunce, and metely light in digestion.

Pygeons.

Be easily digested, and are verye holsome to them, which are fleumatike, & pure melãcoly.

Goose.

Is hard of digestion, but being yong and fat, the winges be easy to digest in a hole stomake, and nourisheth competently.

Ducke.

Is hotter than goose, and hard to digest, and maketh worse iuyce, sauing the brawnes on ȳ breast bone, and the necke, is bettter thanne the remanant.

Crane and Bustarde.

Crane is harde of digestion, and maketh ill iuyce, but being hanged vp long in the ayre, he is the lesse vnholsom. Bustard being fat, and kept without meate a day or two afore that he be killed, to expulse his ordure, and than drawen, and hanged as the Crane is, beinge rosted or baken, is a good meate, and nourisheth well, if he be well digested.

Hearon, Byttour, Shouelar.

Being yong and fat, be lightlyer digested tha crane, and the bittour sooner than the hearon. And the shouelar soner than anye of theim, but all those fowles must be eaten with much ginger or Pepper, and haue good old wyne drunke after them, and so shall they be more easilye digested, and the iuice comminge of them be the lesse noysull.

The

The partes and members of birdes and beastes. Cap. 13.

The winges, brawnes, & necke of geese, capons, hennes, fesaũt, partrich, & smal birdes being fat, are better, thã ỹ legges in digestiõ, & lighter in nourishing. Of wildfoule and pigeons being fat, the legges are better thã the wings, ỹ brawnes of ducke, teale & wygeõ except, which is better to digest thã the residue.

The gysar or stomake.

Of a goose or henne, being fatte with branne and milke, being well sodden or made in poulder, is good for the stomake, in making it strõg to digest, and nourisheth competently.

The liuer.

Of a capon, henne, fesaunte, or goose beinge made fat with milke mixte with their meate, is not only easye to disgest, but also maketh good iuyce, and nourisheth excellẽtly. But the liuers of beastes be ill to disgest, passeth slowlye, and maketh grosse bloud, but it is strõg in norishig

The invvard of beastes, as tripes, and chitterlinges.

The flesh of them is more hard to disgest. And therefore although they be wel disgested, yet make they not iuice naturallye sanguine or clene, but rawe iuice and colde, and requyreth a long time to be conuerted into bloud.

The lunges or lightes.

Are more easye to disgest than the liuer, and lesse nourisheth, but the nourishmente that it maketh

maketh, is fleumatyke. All be it the lunges of a Foxe, is medicinable for them, whiche haue ſickeneſſe of the lunges.

The Splene or Mylt.

Is of il iuice, for it is the chāber of melancoly.

The harte.

Is of harde fleſhe, and therfore is not ſoone digeſted, nor paſſeth ſhortely, but where he is well digeſted, the iuyce that it maketh, is tot to be diſprayſed.

The Brayne,

Is fleumatike, of groſſe iuyce, ſlowe in digeſting noyouſe to the ſtomake, but where it is well digeſteth, it nouryſheth much.

Marovve.

Is more delectable than the brayne, it is yll for the ſtomake, but where it is well digeſted, it noriſheth muche.

The Stoones and Vdders.

Being well digeſted, do nouriſhe much, but the ſtones are hotter with their moiſtneſſe, the vdders colde and fleumatike: they both doe increaſe ſede of generation: but the bloude made of the vdder is better than that which commeth of the ſtones, except it be of calues and lambes. Alſo the ſtones of cockes, maketh commendable nouriſhement. The head.

The fleſhe thereof nouriſheth much, and augmenteth ſede, but it is ſlow of digeſtion, and noyeth the ſtomake, but to theim, whiche vſe muche exercite, it is not commendable.

The tongue.

Is of a ſpungy and ſanguine ſubſtance, but the

the kernelles and gristell, which are in the rootes, if they bee well digested, they make good nouryshement, if they be not well digested, they make fleume.

The feete.

Beyng well boyled and tender, in a hole stomacke, digesteth wel, and maketh good iuyce, & passeth forth easely. Galene cõmendeth the feete of swyne: but I haue proued, that the feete of a yong bullocke, tenderly sodden, & layd in sowse two daies or thre, and eatẽ cold in the euening, haue brought a cholerike stomacke into a good digestion and slepe, and therewith hath also expulsed salt fleume and choler: and this haue I found in my selfe by often experience, alwaye forseene, that it be eaten before any other meate, without drinking immediatly after it.

Of fishe generally. Cap. 14.

The best fyshe after the opinion of Galen is that, whiche swimmeth in a pure sea, and is tossed and lift vp with windes & sourges. The more cauline that the water is, the worse is the fishe. Thei which are in muddy waters, do make much fleume & ordure, taken in fennes and dyches be worste, being in freshe ryuers and swift, be sometime commendable: All be it generally all kindes of fishe maketh more thinner bloud than flesshe, so that it dothe muche nourysshe, and it doo the sooner passe ouer by vapours: to a hot cholerike stomacke, or in feuers, sometyme they beholsome, being

beyng newe, freshe, and not very harde in substance or slimy, hard fyshe is harde of digestion: but the nourishement therof is more firme, than that whiche is soft: those whiche haue muche grosse humours in them, are best powdred.

Of Butter. Cap. 15.

BUtter is also nourysshing, and profiteth in them, whiche haue humours superfluous in the breast or lounges, and lacketh riping and clensing of them, specially if it be eaten with sugar or hony. If it be well salted it heateth and clenseth the more.

Of Cheese. Cap. 16.

CHese by the hole sentence of all auncient writers, letteth digestion, and is enemy vnto ẏ stomake. Also it ingẽdreth il humors, & bredeth ẏ stone: the chese which doth least harme is soft chese resonably salted, which some men do suppose nourisheth much.

Of Eggess. Cap. 17.

EGges of fesantes, hennes, and partriches, be of all other meates most agreable vnto nature, specially if they be newe layde: if they be rere, they do clẽse the throte & the breast. If they be harde, they be slowe in digestion: but beyng ones digested, they do nourishe muche. Meane betwene rere and hard, they digest conuenientlỹ, and nourishe quickely. Egges wel poched, are better than rosted. If they be fried hard, they be of il nourishment, and do make stinking fumes in the stomake, & do corrupt other meates, with whõ they be mingled. They be moste holsome, whan they be poched.

and

and moſt vnholſome, when they be fried. Dioſcorides ſaith. If they be ſupped warm, before any other meate, they do heale the griefes of the bladder, and raines, made with grauell: Alſo ſoreneſſe of the chekes and throte, and ſpitting of bloud: and they be good againſt cattares or ſtilling out of the head, into the ſtomake.

Of drinkes, and firſt of vvater. Cap. 18.

VNdoubtedlye water hath preeminence aboue al other licors, not only becauſe it is an element, that is to ſay, a pure matter, whereof all other licours haue their originall ſubſtance, but alſo for as muche, as it was the very naturall & firſt drinke, to all maner of creatures. Wherfore the ſaying of Pindarus the poete was euer wel alloWed, which ſaith, water is beſt. And one thing is to wel cõſidered, that from the creation of the World, vntill the vniuerſale deluge or floudde, duringe which tyme, men liued eyght or nyne hundred yeares, there was none other drinke vſed nor knoWen but water. Alſo the true foloWers of Pythagoras doctrine, dranke onely water, and yet liued long, as Appolonius, & other, and in the ſerching out of ſecrete and miſticall things, theyr Wyttes excelled. Moreouer wee haue ſene men and Women of great age, and ſtronge of body, which neuer, or very ſeldome, dranke other drynke, than pure water: As by example, in Cornewal, although that the countrey be in a very colde quarter, Whiche proueth, that if menne from their infancie were accuſtomed to none

none other drinke but to water onely moderatly vsed, it should be sufficient to keepe naturall moisture, and to cause the meate that is eaten to perce and discende vnto the places of digestion, which are the purposes that drinke serueth for. But now to the qualities of water, after ỹ sentence of auncient philosophers and phisitions. The raine water, after the opinion of the most men, if it be receiued pure and clene, is most subtill and penetratiue, of any other waters: The next is that, which issueth out of a spring in the east, and passeth swiftly among great stones or rockes: The third is of a clene riuer, which renneth on great hard stones or pebles. Ther be diuers meanes to try out which is the best water for that which is lightest in poise or weight is best. Also that, wherof cõmeth least skimme or froth, whan it doth boyle. Also that which wil soonest be hot. Moreouer dipe linnẽ clothes into sundrie waters, & after lay them to drye, and that whiche is sooneste dry, the water wherin it was diped is most subtill. After a great surfet, specially taken with superfluous eating of bãketting meates, colde water dronken is a generall remedy. Hippo. affirmeth, that in sharp and feruent diseases, none other remedy is to be required than water. And Galene will not, that children should be let from drinking of water, but that when they feele them selues very hot, after meales and do desire to drinke water, specially of a clene foũtain, thei should be suffered. Also Hippo. saith: In suche sickenes where as thou fearest, least the head should be vehemẽtly

De ratione victus in mor. acutis, li. 3.

greued, or the minde perished, there muste thou geue either water, or white wyne alayed with much water. Notwithstãding there be in water causes of diuers diseases, as of swelling of the splene and the liuer, it also flitteth & swimmeth, and it is long or it perceth, in as much as it is colde and slowe in decoction, it looseth not the healy, nor prouoketh vrine. Also in this it is vicious, that of his propre nature, it maketh none ordure. Finally, alway respecte must be had to the person that drinketh it: for to younge men, and them that be hot of complexion, it doth lesse harme, and somtime it profiteth: but to thẽ that are feble, olde, fleumatike, or melancoly, it is not conuenient.

Of vvyne. Cap. 19.

PLato, the wyselt of all philosophers, doth affirme, that wyne moderatly dronke, norisheth and comforteth, as wel al the body as the spirites of man. And therfore God did ordeine it for mankind, as a remedy against the incommodities of age, that thereby they should seeme to retourne vnto youth and forget heuinesse. Undoubtedly wine heateth, and moisteth the body, whiche qualities chiefely conserueth nature. And Galene of all wines, commendeth that which is yelow and clere, saying that it is the hotteste, and white wine least hot. And the colour meane betwene both, of semblable temperature. The yelowe wyne whiche is the propre coloure of very hotte wines, to olde men doth bring these commodities. First it heateth all their membres, also it pourgeth by vrin

the

the watry substaunce of the bloud. Moreouer, the wines which be pale or yelowe, and full of substance, they do increase bloud, and nourishe the body, but for the more parte olde men haue neede of such wines, whiche do prouoke vrine: for as muche as in them do abounde watrie excrementes, or superfluities, and they whiche do tary long in the beely, be not apt for aged men. Blacke or deepe red wynes and thicke, do binde and congele that which they do finde in the body, and although some of them do not longe abide in the beely, yet they moue not vrine, but rather withdrawe̅th: but yet they do harme to olde men, for as much as they doo stop the conduites of the splene, the liuer & the raynes. Also grosse wines be best for them, whiche desire to be fatte, but it maketh oppilations: olde wyne and cleere is better for them that be fleumatike. Galene also prohibiteth chyldren to drinke any wyne, for as muche as they be of an hote & moist temperature, and so is wyne: and therefore it heateth and moisteth to much their bodies, and filleth their heades with vapours. Moreouer, he would, that young men should drinke little wyne, for it shall make them prone to furie, and to lechery, and that parte of the soule whiche is called rationable, it shall make troublous and dull: notwithstanding, yet it is sometime profitable to mitigate or expel ordure, made of choler or melancholie. Also it profiteth againste drithe, which happeth in the substaunce of the body, either by to muche labour, or by the prope temperature of age: for wine moisteth and

Galen de tuen. sani. lib. 1.

nourisheth that, whiche is to drie, also mitigateth and dissolueth the sharpnesse of choler, and purgeth it also by drine & sweat. Finally (as Theognes saith.) Much drinking of wyne is ill, but moderate drinking of wine is not onely not ill, but also commodious and profitable, which sentence is confirmed by Jesus Syrac, in ỳ booke named Ecclesasticus, saying: Wine moderately dronke, reioyseth bothe the body & soule. Wherfore to conclude this chapter, there is neither meate nor drinke, in the vse whereof ought to be a more discrete moderation, than in wine, considering that being good and dronke in due time and measure, it not only conserueth naturall and radicall moisture, wherby life indureth, but also it helpeth the principall membres, which belong to digestion, to do their office: on the other part being ill or corrupt, or taken out of order and measure, it doeth contrary to al the premisses, besides that, it transformeth a man or woman, making them beastly. More of the qualities of wyne, shall be touched hereafter in the order of diete.

Eccle. 31.

Of Mylke. Cap. 20.

Mylke is compacte of three substaunces, creame, whaye, and cruddes. The moste excellent milke is of a womā. The milk of a cowe is thickest, ỳ milke of a camel is most subtil: the milke of a goate is betwene cowe mylke and camell milke. Ewes milke is betwene cowe mylke and asses milke. Also the mike of beastes feeding in large pastures, and out of Fennes and Marshes, is better than of them

them which be fed in little closes, or in watrye grounds. In spring time milke is most subtil, and milke of ponge beastes is holsomer than of old. To childzen, old mẽ, and to them, which be oppzessed with melancoly, or haue the flesh cõsumed with a feuer, thicke milke is conuenient. And generally to al them, which do not feele ẏ milke rise in their stomaks after that they haue eaten it: ẏ in those persons, it doth easily purge that, which is in the belly superfluous. And afterward it entereth into the veynes, and bringeth good nozishment. Whosoeuer hath an appetite to eate or drinke milke, to thentent that it shal not arise or abzaide in the stomake, let him put into a vessell, out of the which hee will receiue it, a fewe leaues of mint, sugar or pure hony. And into the vessell cause ẏ beast to be milked and so drincke it warme from the vdder, or els let him do as Paulus Egineta teacheth, ẏ is to say boyle first the milt with an easye fier, and seeth it after with an hotter fier, and skim it cleane, and with a spung dzopped in cold water, take that cleane away, which would be burned to the vessell, than put to the milke salt and sugar, and stere it often. Moreouer milke taken to pourge melancholy, would be druncke in the morning abundantly, newe milked, as is before written. And he that drinketh, should abstaine from meate and exercise, vntill the milke be digested, and haue somewhat pourged the bellye. For with labour it becommeth sowze: and therfore it requireth rest and watch, or to walke verye softlye. Finallye, where men and women

Oribasius de cõuictione ciborum. Lib. 3.

be vsed from their childhood, for the more part, to milke, and to eate none or litle other meate but milke and butter, they appere to be of good complexion and fashiō of body, and not so much vexed wt sickenes, as they which drincke wine or ale, not withstanding muche vse of milke in men sanguine or cholericke, doth ingender the stone.

Of ale, biere. cydre, and vvhay. Cap. 21.

I Can neither here nor reade, that ale is made and vsed for a common drincke in anye other countrey, than England, Scotland, Irelād and Doyle. The latine word Cerusia, is in different as well to ale as to biere. If ỹ corne be good, the water holsome and cleane, and the ale or biere wel and perfitly brewed and clensed and by the space of vi. daies or more, settled and defecate, it must needes be a necessarye and conuenient drinke, as wel in sickenesse as in health: considering ỹ barly corne, wherof it is made, is commended and vsed in medicine, in all partes of the world, and accompted to be of a singuler efficacye in: reducing the body into good temper, specially he which is in a distemperature of heat. For what auncient Phisition is there, ỹ in his workes comendeth not Ptysane, which is none other than pure barly brased in a morter and sodden in water, the same thing is smal and cleane ale or biere, sauinge that perchaunce, the drying of the malte is cause of more drithe to be in the ale, than in Ptisane. And the hoppes in biere maketh it colder in operation.

Ptysane

But to saye as I thincke, I suppose, ỹ neither

ale

ale nor bierc is to bee compared to wyne, consi-
dering that in them do lacke the heate and moi-
sture, which is in wyne. For that being mode-
rately vsed, is most like to the naturall heate & Wine
moisture of mans bodye. And also the licour
of ale and bicre, being more grosse, do ingender
more grosse vapours, & corrupt humours than
wine doth, beig dronke in like excesse of quãtity.

As for Cider maye not be good in any condi- Cider
tion, considering (as I say) that all fruites do
ingender ill humours, and do coole to much na-
turall heate: but to theim, whiche haue abun-
dance of redde choler, moderately vsed it some-
what profiteth in mittigatiõ of excessiue heate.
But who that wil diligently mark in the coũ-
treyes, wher Cider is vsed for a commõ drinke,
the men and womẽ haue the colour of their vi-
sage valled. and the skinne of their visage riue-
led, although that they be yonge.

Whay, if it be left of the butter, being wel or Whaye
dered, & not dronke, vntil it haue a thicke curde
of milke ouer it, like to a hatte, is a right tempe
rat drincke, for as much as by the vnctuosity of
the butter, wherof the whey reteineth som por
cion, it is both moist & nourishing, & clenseth ỹ
brest, & by the subtilnes of it selfe, it descendeth
sone frõ the stomake, & is shortly digested. Al-
so by reason of the affinity which it hath with
milke, it is conuertible into bloud & flesh, speci-
ally in those personnes, whiche do inhabite the
North parts, in whõ naturall heate is conglu-
tinate, & therefore is of more puissance & vertue
in thoffice of concoction. Also custom frõ child-

hoode, dothe eleuate the power of meates and drinkes in their disposition, notwithstandinge that the foure humors, sauguine, choler fleume and melãcholy, must also be cõsidered as it shal appeare in diuers places hereafter.

Of honye. Cap. 22.

Plini. li. 22.

HOny as well in meat as in drinke, is of incomparable efficacy, for it not only clẽseth altereth & nourisheth, but also it lõg time preserueth that vncorrupted, whiche is put into it. In so muche as Plinie sayth: such is the nature of hony, ỹ it suffereth not the bodies to putrifye, And he affirmeth that he did see an Hippocentaure (which is a beaste halfe man, halfe horse) brought in hony to Cloudius the Emperour, out of Egipt to Rome. And he telleth also of one Pollio Romulus, who was aboue a hundreth yeares old, of whom Augustus the Emperor demaũded by what meanes he liued so long, and retayned stil the vigour or liuelinesse of body and minde: Pollio aunswered, that he did it inwarde with meade (which is drinke made with hony & water) outwarde with oyle. Which saying agreeth with the sentence of Democritus, the greate Philosopher: who beinge demaunded, how a man might liue longe in health: hee aunswered: If he swete him within wt honye, without with oyle. The same Philosopher, whã he was a hũdred yeres olde and nine, prolonged his life certaine dayes with the euaporation of hony, as Aristoxenus writeth. Of this excellente matter, most wonderfully wrought & gathered by the little Bee, as

as wel of the pure dew of heauen, as of ỹ moste subtill humour of sweete and vertuous herbes and floures, be made licours cõmodious to mãkinde, as Meade, Metheglin, & Drimel. Mead which is made w̃ one part of hony, and foure times so muche of pure water, and boyled vntill no skim do remaine, is much cõmended of Galen, drunke in sommer for preseruing of health. The same Author alwaye commendeth the vsing of hony, eyther raw eaten with fyne bread somewhat leuened or sodden, and receyued as drinke. Also Meade perfectlye made clenseth ỹ brest and lunges, causeth a man to spit easily, & pisse abundantly, and purgeth the bellye moderately. Metheglin, which is most vsed in Wales, by reason of hot herbes boyled with hony, is hotter thã meade, and more comforteth a cold stomake, if it be perfectly made and not new or very stale. Drimel is, where to one part of vinegar is put double so much of hony, foure times as much of water, and ỹ being boyled vnto the third part, and cleane skimmed w̃ a fether, is vsed to be taken, wherin ỹ stomacke is much fleame or matter vndigested, so that it be not red choler. Loke the vse therof in Alexandro trallia no. Many other good qualities of hony I omit to writ of, vntill some other occasion shall happen, to remember them perticulerly, where they shal seeme to be profitable.

Mead

Lib. 4. de tuenda sanitate.

Metheglin.

Drimel

Sugar. Cap. 23.

OF sugar I do finde none auncient author of Greekes or latines, to write by name, but onelye Paulus Aegineta, who sayth in

in this wise, after that he hath treated of hony. Moreouer sugar, which they call hony, that is brought to vs from Arabia, called Felix, is not so sweete as our hony, but is equal in vertue, & doth not anoy the stomake, nor causeth thirste. These be the wordes of Paulus. It is now in daily experience, that sugar is a thing very temperate and nourishing, and where there is choler in the stomacke, or that the stomacke abhorreth hony, it may be vsed for hony in al things, wherin hony is required to be. With sugar and vinegar is made syrope acetoie.

Syrope acetoie

Of tyme, Cap. 24

Winter.

8 Stodomb

IN the consideration of time, for takinge of meates and drinckes, it is to be remembred, that in winter meates oughte to be taken in greate abundance, and of a more grosse substance than in sommer, forasmuche as the exterior ayre, which cōpasseth the body being cold, causeth the heat to withdraw into ẏ iner partes, where being inclosed, & gathered nighe together in the stomake & entrailes, it is of more force to boile and digest that, which is receiued into it. Also meates rosted, are than better thā sodden, & fleshe and fish poudred, is than better than in sommer, herbes be not then cōmēdable, specially rawe, neither fruites, except quinces rosted or baked. Drinke shoulde be then takē in litle quātity. Moreoner wynes shal neede no water, or very litle, and that to cholericke persons: red wines, & thei which be thick & sweete may be than most surelye taken of them, which haue no oppilaciōs, or the stone: alway remember

ber ꝑ in Winter fleame increaſeth by reaſon of raine and moiſtnes of the ſeaſon, alſo the length of nightes and much reſt. And therfore in that time cholerike perſons are beſt at eaſe, ſemblably are yong men, but to old men winter is enemy. It begineth the viii. day of Nouember, and endureth vntil the viii. day of Februarie. Gal. in cõment in apho. 2. lib. 3.

The Spring time doth participate the firſt part with winter, the latter parte with Sommer. Wherfore if the firſt parte be colde, than ſhall the diete be according to winter. If the ende be hot, than ſhal the diet be of Sommer. If both partes be temperate, than ſhould there be alſo a temperance in diete: alwaye conſidering, that fleame yet remayneth, and bloud thã increaſeth. And meate would be leſſe in quantitie thã in winter, and drinke ſomwhat more. Spring time beginneth the viii. day of Februarie, and continueth vnto the viii. day of May. In Sommer the inwarde heate is but little, & the ſtomacke dothe not digeſt ſo ſtrongly nor quickly, as in winter, wherfore in that ſeaſon, eating often, and a little at ones, is moſt conuenient. And Damaſcenus ſayth ꝑ faſting in Sõmer dryeth the body, maketh the colour ſalow, ingendreth melãcholy, and hurteth the ſight: alſo boyled meate, breade ſteeped in white broth, with ſodden lettiſe or cycory, are than good to be vſed, alſo varietye in meates, but not at one meale, potages made with cold herbes, drincke in more abundaũce, wine alaied with water, to hot complexions much, to cold natures leſſe. In this ſeaſon bloude increaſeth, and towarde the

Springe time. & Hippocrates de natura humana.

Galen cõ. aph. 18. lib. 1.

Sõmer. & entry.

Hippo. de humoribus.

the end therof, choler. And therfore they, which be cold of nature and moist, are then best at ease hot natures & dry worst: Moreouer children, & very yong men in ỹ beginninge of Sōmer, are holest, old folk in the latter end and in harueſt. Sōmer beginneth the 8. day of May, & continueth vntil the 8. day of Auguſt, Autumne beginneth the. 8. day of Auguſt, & endeth ỹ 8. day of Nouember, ỹ ſeaſon of the yere is variable, & the ayre changeable, by occaſion wherof, happē ſondry ſickneſſes, bloud decreſeth & melancoly aboūdeth: wherfore al ſōmer fruits would thā be eſchewed, forasmuch as they make il iuice & winds in ỹ body. In th s time meat ſhould be more abundante thā in Sōmer, but ſomewhat drier: drinke muſt be leſſe in quantitye, but leſſe mixt wt water. This time is dangerous to all ages, al natures, and al countries: but the natures hot and moiſt be leaſt endamaged.

Gal. in cōment in apho. Autumnus & Augusto

¶ Diet concerning ſondry times of the yeare vvritten by the old Phiſition Diocles to king Antigonus.

From ỹ xij. day of December, at the which time the day is at the ſhorteſt, vntil the 9. day of Marche, which do continue lxxxx. dayes, reumes and moiſtures do encreaſe, than meates and drinkes naturally very hotte, ſhould be moderatly vſed, Alſo to drink abundantly wyne without alay or with litle water, and to vſe liberalitye the company of a woman, is not vnholſome to the body.

From the ninthe daye of Marche, at which time

line is Equinoctiū vernum, vnto the. xxu. day of Aprill, sweete fleume and bloud do increase: therefore vse thou thinges hauing muche iuice and sharpe, exercise the bodye diligently, than may ye vse safely the company of a woman.

¶ From the. xx. day of Aprill, to the. xuij. day of June, Choler increaseth, than vse all things that are swete, and do make the bealy soluble, forbeare carnall company with women.

¶ From the. xuij. day of June, at which time the daye is at the lengest, vnto the. xij. daye of September, doth melācoly reigne, forbeare carnall company, or vse it moderatly.

¶ From the. xij. daye of September, vnto the xbij. daye of October, doo abounde fleume and thinne humours, than would all fluxes and distillations be prohibited, than al sharpe meates and drinkes and of good iuice, are to be vsed, & earnall occupations should than be eschewed.

¶ From the. xbij. daye of October, to the. xij. day of December, increaseth grosse fleume, vse therfore all bitter meates, sweete wynes, fatte meate, and muche exercise.

Of Ages. Cap. 25.

Childrē

CHildrē would be nourished with meats and drinkes, which are moderatly hot & moiste, not withstanding Galene doeth prohibite theim vse of wyne, because it moisteth and heateth to muche the bodye, and filleth the heades of them, whiche are hotte and moist with vapours. Also he permitteth thē in hot wether to drink clere water of ỹ fountaine.

Galen de uen. sani. lib. 1.

A childe

Oribasius de tute simplic. lib 1.

¶ A child growing fast in his mēbres toward a man, so that he seemeth well fedde in the body, is than to be feared of fulnesse of humours, and if it be perceiued, that he is replete, than muste be withdrawen and minished some part of that nutriment, and accordinge vnto his age, some euacuation would be deuised, otherwhile by exercise, walking vp and downe fasting, and before that they eate any meate, let them exercise them selues with their owne labours: & do their owne accustomed businesse, and eate the meates wherunto they be most vsed, so that it be suche that may not hurt them. And this nede thei not to know of phisitions, but by experience and diligent serche by their stoole, their nozices shall perceiue what digesteth well, & what doth not.

¶ But if it apere that by excessiue feeding the bealy of the childe is fuller and greater than it was wont to be, and that which passeth by the bealy is corrupted, or his sweate stinketh, these thinges knowen, if they eate stronge meates, geue thē not one kinde of meat, but diuers, that the noueltie of the meate may helpe, that they may goe more easely to the stoole: For if any haue an vnreasonable appetite, he is soner recouered, if he be purged by a boile or impostume comen forth and broken, before that the meate be corrupted, and after that lette him eate fine meates, & being ones whole, retourne by little and little vnto his olde custome.

Yōgmen.

¶ Yong men, exceding the age of .xiiii. yeares, shall eate meate more grosse of substance, colder and moister, also salades of colde herbes, and

so

to drinke seldome wine, except it be alayd with water. Albeit, al these thinges must be tempred accordinge to their complexions, exercise and quietnes in liuing, wherof ye shal rede in their propre places hereafter. Old men, in whom naturall heat & strēgth semeth to decay, should vse alway meates, whiche are of qualitie hotte and moist, and therwithall easy to be digested, and abstein vtterly frō all meates & drinkes, which wil engendre thicke iuyce and slimy, semblably from wine, which is thick, sweete, and dark red wines, and rather vse them, whiche wyll make thinne humours, and wil purge well the bloud by vrine, therfore white or yelowe wynes, and perchaunce frenche claret wines are for thē very cōmendable. Also wine prepared with pure hony clarified, wherin rootes of persly or fenell be steped, specially if they suspecte any thyng of the stone or goute. And if they more desire to clense their raines and bladder: than it is good to vse smal white wine, as racked renish wine, or other like to it. And sometime to steepe ouer night therin a persely roote slyt, and somwhat bruised, and a little licorice. Finally, let them beware of all meates that will stoppe the pores, and make obstructions or opilations, that is to say, with clammy matter stoppe the places, where the naturall humours are wrought and digested, the whiche meates I haue before sette in a table. But if it chaunce them, to eate any suche meate in abundaunce, lette them take shortly suche thinges, as doo resist opilations, or resolue them. As white pepper, bruised and myrte

Old men

Paul. Aegine.lib.x cap.23.

Opilacions what they are.

f: 15

mixt with their meates or drinkes, garlike also or onions, if they abhorre them not. Alway remember that aged men should eate often, & but little at euery time, for it fareth by them, as it doth by a lampe, the light wherof is almost extincte, whiche by pouring in of oyle little and little, is long kepte burning: and with muche oyle poured in at once, it is cleane put out. Also they must forbeare all thinges whiche doo ingender melancoly, whereof ye shall reade in the table before: and bread cleane without leauen, is to them vnholsome.

Moderation in diet, hauing respecte to the strength or vveakenes of the person. Ca. 26.

NOwe here it must be considered, that although I haue writtē a general diet for euery age, yet neuertheles it must be remēbred, that some children & yong men, either by debilitie of nature, or by some accidētall cause, as sickne s, or much study, happen to gather humours fleumatike or melācoly in the places of digestion, so that cōcoction or digestiō is as weake in thē, as in those which are aged. Semblably some olde men finde nature so beneficiall vnto them, that their stomakes and lyuers are more strong to digeste then the sayed yonge men, some perchaunce haue muche choler remayning in them. In these cases the sayed yong men must vse the diete of olde menne, or nigh vnto it, vntill the discrasy be remoued, hauing alwaye respecte to their vniuersall complexions

plexions, as they whiche are naturally cholerike to vse hotte thinges in a more temperance than they, whiche be fleumatike, or melancholy by nature. The same obseruation shalbe to olde men, sauing that age, of his owne propertie is colde and drye, therefore the olde man, that is cholerike, shall haue more regard to moisture in meates than the younge man being of the same complexion. Forseen alwaye, that where nature is offended or greeued, she is cured by that, whiche is contrary to that, whiche offendeth or greueth, as cold by heate, heate by colde, drithe by moisture, moisture by drith. In that wherby nature should be norished in a whole & temperate body, thinges must be taken, whiche are like to the mans nature in qualitie and degree. As where one hath his body in a good temper, thinges of the same temperance doeth nourishe him. But where he is out of temper, in heate, colde, moisture or drithe, temperate meates or drinkes nothing do profite him. For being out of the meane and perfit temperature, nature requireth to be therto reduceth by contraries, remembring not onely, that contraries are remedie vnto their contraries, but also in euery contrary, consideration must be had of the proportion in quantitie. Hippoc. aphor. Galen. in commen.

Tymes in the day concerning meales. Cap. 27.

BEsides the times of the yeare, and ages, there be also other times of eatynge and drinking to be remembred, as the sondry

times in the day, which we call meales, whiche are in numbre and distaunce, according to the temperature of the countrey and persone. As where the coũtrey is cold, and the person lusty, and of a strong nature, there may mo meales be vsed, or the lesse distance of time betwene them. Contrariwyse in contrary countreys and personages, the cause is afore rehearsed, where I haue spoken of the diet of the times of the yere, notwithstanding here must be also consideration of exercise and rest, whiche do augment or appeire the naturall disposition of bodies, as shalbe more declared hereafter in the chapter of exercise. But concerning the general vsage of coũtreys, and admitting the bodies to the perfect state of health, I suppose that in England yongemen, vntill they come to the age of .xl. yeres, may wel eate three meales in one day, as at breakfast, dyner, and supper, so that betweene breakfast and dyner, be the space of .iiij. houres at the least, betwene diner & supper .vi. houres, and the breakfast lesse than the diner, & the diner moderate, that is to saye, lesse than sacietie or fulnesse of bealy, and the drinke thereunto measurable, according to the drynesse or moistnesse of the meate. For muche aboundaunce of drinke at meale, drowneth the meate eaten, and not onely letteth conuenient concoction in the stomacke, but also causeth it to passe faster then nature requireth, and therfore ingẽdreth muche fleume, and consequently reumes, and crudenes in the veynes, debilitie and slippernesse of the stomacke, continuall fluxe, and manye other incon=

inconueniences to the body and membres.

¶ But to returne to meales, I thinke breakefastes necessary in this realme, aswel for ỳ causes before reherſed, as also for asmuch as choler being feruent in the ſtomake, ſendeth vp fumoſities vnto ỳ braine, & cauſeth head ache, & ſometime becōmeth aduſte, & ſmouldreth in the ſtomake, wherby hapneth perillous ſeanes, & ſometime ſodein death, if the heat incloſed in the ſtomake haue not other cōuenient matter to worke on: this daily experience proueth, & natural reaſon cōfirmeth. ¶ Therfore men & women not aged, hauing their ſtomakes clene without putrified matter, ſleeping moderatly and ſoundly in the night, and feeling them ſelfe lighte in the morning, and ſweete breathed, let them on goddes name breake their faſte: ¶ Cholerike men with groſſe meate, men of other complexions with lighter meate: forſeen, that they labour ſomewhat before: ſemblably their diner and ſupper, as I haue before written, ſo that they ſleepe not incontinent after their meales. And here I will not recite the ſentences of authors, which had neuer experience of Engliſhe mens natures, or of the iuſte temperature of this realme of Englande, onely this counſell of Hippocrates ſhall be ſufficient. We ought to graunt ſomewhat to tyme, to age, and to cuſtome: notwithſtanding, where great werineſſe or drith, greueth the body, there ought the diner to be the leſſe, and the lenger diſtance betwene diner and ſupper. Alſo muche reſte, except a little ſoft walking, that by an vpright mouing the meate beyng digeſted may

Breake faſt.

Hippoc. apho. 18. Li. 1. Gal. de tuenda ſanitate.

may discend. This is alway to be remembred, that where one feleth him selfe full, and greued with his dinner, or the sauour of his meat by eructatiõ ascendeth, or that his stomake is weak by late sickenesse or much study, than it is most conuenient to abstaine from supper, and rather prouoke him selfe to sleape muche, than to eate or drincke any thing. Also to drinke betweene meales, is not laudable, except very great thirst constraineth: for it interrupteth the office of the stomacke in concoction, and causeth the meat to passe faster than it should do, and the drincke being cold, it rebuketh natuall heate that is working, and the meate remaining rawe, it corrupteth digestion, and maketh crudinesse in the veines. Wherfore he that is thirsty, let him cõsider the occasion. If it be of salt fleume, let him walke fayre and softly, and onely washe his mouthe, and his throate with barley water, or small ale, or lye downe and sleepe a little, and so the thirste wyll passe away, or at the least be well asswaged. If it happen by extreme heat of the aire, or by a pure choler, or eating of hotte spices, let him drinke a little Iulep made with cleane water and sugar, or a little small biere or ale, so that he drinke not a great glutte, but in a little quantitie, let it still downe softly into his stomake, as he sitteth, and than let him not moue sodeinly. If the thirst bee in the euening by eatinge to muche, and drynking of wyne, than after the opinion of the best learned phisicions, and as I my selfe haue often experienced, the best remedie is, if there be no feuer, to drinke

a good

a good draught of cold water immediatlye, or els if it be not painfull for him to vomit, to prouoke him therto with a litle warme water, & after to wash his mouth with vinegar and water, and so to sleape long and soundly, if hee can. And if in ỹ morning he feele any fumosities rissinge, than to drinke Julep of violettes, or for lacke therof, a good draught of very smal ale or biere somewhat warmed, without eating anye thing after it.

Of diuersities of meates eaten, vvherby health is appayred. Cap. 28.

NOw let this be a general rule, that sondrye meates, being diuers in substaunce and qualitye, eaten at one meale, is the greatest ennemy to health that may be, & that ingendreth most sicknesses, for some meates being grosse and harde to digest, some fine & easye to digest, do require diuers operations of nature, & diuers temperatures of the stomake, that is to say much heate and temperate heate, which may not be together at one time. Therefore when the fine meate is sufficientlye boyled in the stomake, the grosse meate is raw, soe both iuices, the one good & perfit, the other grosse and crude, at one time digested, and sente into the veynes & body, needes must health decay, and sicknesses be ingēdred. Likewise in diuers meates being of diuers qualities. as wher some are hot and moyst, some colde and moyste,

some hot and drye, some colde and drye, accor-ding thereunto shall the iuice be diuers, whiche they make in the body. And like as betwene the said qualities is contrariety, so therby shal bee in the body an vnequal temperature, forasmuch as it is not possible for man to esteeme so iuste a proporciō of the qualities of ẏ, which he receiueth, that thone shal not excede thother in quantity. Wherfore of the said vnequall mixture, nedes muste ensue corruption, and consequentlye sickenesse. And therfore to a hole mā, it wer better, to feede at one meale competently on verye grosse meat onlye, so ẏ it be sweete, and his nature do not abhorre it, than on diuers fine meates, of sondry substance and qualityes. I haue knowen and seene old menne and olde women, which eating only biefe, baken, cheese or curds, haue continued in good healthe, whom I haue proued, ẏ when they haue eaten sondrye fine meates at one meale, haue sone after felt them selfe greeued with frettings and head ache, and after that they haue bene hole againe, ther hath beene geeuen to them one kind of lighte meate, they haue done as wel therwith, as they were wont to do with grosse meates, whan they eate it alone, which proueth to be true that which I haue rehersed. And it is good reason, for after the general opinion of Philosophers & Phisitions, the nature of mankinde is beste content with thinges most simple and vnmixt, al thinges tending to vnitye, wherin is the only perfection. Also it is a generall rule of Phisicke ẏ where a sickenes maye be cured with simples, that

that is to say, with one only thing ỹ is medicinable, there should the Physition geue no compound medicine mixt with many thinges.

These thinges considered, it maye seeme to all men, ỹ haue reason, what a buse is here in this Realme in ỹ continual gourmandise and daily feeding on sondry meates at one meale the spirit of gluttony triumphinge amonge vs in his glorious chariot called welfare, dryuinge vs afore him, as his prysoners, into his dungeon of surfet, where we are tormented with catarres, feuers, goutes, pleuresies, freting of the gutes and many other sickenesses, and finally cruelly put to death by them, oftentimes in youth, or in the most pleasant time of our life, whā we would most gladly liue. For ỹ remedy wherof how many times haue there bene deuised ordinaunces and actes of counsaile: although perchance bodily health was not the chiefe occasion thereof, but rather prouision against vayne and sumptuous expences of the meane people. For ỹ nobility was exempted, and had libertye to abide still in the dungeon, if they would, and to liue lesse while than other men. But whan, where, and how long were the said good deuises put in due execution, for al ỹ therof should succede double profit, that is to saye, healthe of body, and increase of substance, by eschewinge of superfluous expenses in sondry dishes. Alas how long wil men fantasy lawes and good ordinaunces, and neuer determine them. Fantasye procedeth of witte, determination of wisedome witte is in the deuisinge and speakinge, Gluttonie.

but wiſedome is in the perfourmance, whiche reſteth onlye in execution. Here I haue almoſt forgotten, that my purpoſe was to write of ỹ order of diete, and not of lawes: but the feruent loue that I haue to the publique weale of my countrey, conſtrained me to digreſſe, ſomwhat from my matter: but now wil I procede forth to write of order, which in taking of meates & drinkes, is not the leaſt part of diete.

Of order in receyuing of meate and drinke. Cap. 29.

HErbes as wel ſodden, as vnſodden, alſo fruites, which do mollifye and looſe the bellye, oughte to be eaten before any other meate, except that ſometime for the repreſſing of fumoſities, ryſing in the heade by much drinking of wyne, raw lettyſe, or a cold appull, or the iuice of Orenges or lymons may be taken after meales in a litle quantity. More ouer all brothes, milke, rere egges, and meates which are purpoſelye taken to make the bellye ſoluble, would firſt be eaten. All fruites and other meates that are ſtiptike or binding, would be eaten laſt after all other. Fruites confectionate ſpecially with hony, are not to be eaten b other meates. But here is to be diligently noted, that where the ſtomacke is cholericke and ſtrong, groſſe meates would be firſt eatē, wher the ſtomake is cold or weake, there would fine meates be firſt eaten: for in a hot ſtomacke, fine meates are bourned, while the groſſe meate is digeſting,

digesting. Contrary wise in a cold stomake, the litle heate is suffocate with grosse meat, and ꝑ fine meate left raw, for lacke of concoctiō, wher if the fine meate be first taken moderatly it stirreth vp and comforteth naturall heate, and maketh it more able to concoct grosse meats if they be eatē after ward: so that it be but in smal quātitye: notwithstanding, as I late affirmed, one maner of meate is most sure to euery complexion, foreseene that it be alwaye most commonlye in conformitie of qualities, with the person ꝑ eateth. Moreouer take heede ꝑ slipper meats be not first eaten, lest it draw with it to hastilye other meates, ere they be digested, nor that slyptik or restrayning meates, be taken at the begining as quinces, peares, and medlars, lest they may let other meats. that they dissend not into the bottome of the stomacke, wher they should be digested, notwithstanding the confection made ẅ the iuice of quinces, caled Diacytonites takē two houres afore dīner or supper, is cōmended of Galen and other for restoringe appetite, and mākinge good concoctiō. Also concerning drink at meales, it would not be afore that somwhat wer eaten. And at the beginning ꝑ drink wold be strongest, and so toward ꝑ end more smal, if it be ale or biere, & if it be wyne more & more alaied ẅ water. And after the better opinion of Phisitions, the drinke wold rather be mixt ẅ ꝑ meat by sondrye litle draughtes, than with one great draught at thend of the meale, for the mixture tempreth wel the meat without anoiance, a great draught with much drinke, drowneth ꝑ meate,

Drincke at meales

meate, rebuketh naturall heate that than wor-
keth in concoctiō, and with his waight driueth
downe the meate to hastily. Hot wynes and
sweete, or confectioned with spices, or verye
strōg ale or biere are not conuenient at meales,
for the meate is by them rather corrupted than
digested, and they make hotte and stinking va-
pours ascend vp to the braynes. Albeit if the
stomacke be very windy, or so cold and feble
that it cannot concoct such a quantitye of meate, as
is requyred to the sufficient nourishment of the
body of him that eateth, or hath eaten raw her-
bes or fruites, whereby he feeleth some annoy-
ance, than may he drincke last incontinent after
his meale, a little quātity of secke, or good aqua-
uity in small ale, but if he haue muche choler in
his stomacke, or a head full of vapours, it wer
much better, that he did neither drinke the one,
nor the other, but rather eate a little coliander
seede prepared, or a piece of a quince rosted, or
in a marmelade, & after rest, to amend the lacke
of nature with slepe, moderate exercise, and plai-
sters prouided for comforting of the stomacke.
And here wil I leaue to write any more of the
diete in eatinge and drinkinge, saiinge that I
would, that the readers should haue in remem-
brance these two counsailes. First, that to an
hole man, to precise a rule is not conuenient in
diete, and that the diseases, which do happen by
to much abstinence, are worse to be cured, then
they which come by repletion. And Cornelius
Celsus saith, A man that is hole & wel at ease,
and is at his libertye, ought not to bind himself

Cornel. Cel. li. 1. Cap. 1. idem. ca. 2.

to

to rules or neede a Phisition: but yet where the stomacke is feeble, as is of the more part of Citizens, and wel nigh al they that be studious in learning or waighty affayres, there ought to be more circumspection, ỳ the meate may be suche as ỳ either in quality or quantity, nature being but feebie, be not rebuked or to much oppressed.

Of sleepe and vvatche Cap. 30.

The commodity of moderate slepe appeareth by this, that naturall heate, whiche is occupied about ỳ matter, wherof procedeth norishmẽt, is cõforted in the places of digestion, and so digestiõ is made better, or more perfit by slepe, the body fatter, the mide more quiet and clere, the humours temperate: & by much watche all thinges happen contrarye. The moderatiõ of sleepe must be measured by health and sicknes, by age, by time, by emptinesse or fulnesse of the body, and by naturall cõplexions. First to a hole mã, haning no debility of nature, and digesting perfectly the meate that he eateth, a little sleepe is sufficient: but to them whiche haue weake stomackes, and do digest slowly, it requyreth, that sleepe be muche lenger: semblable temperaunce is requyred in youth and age, winter and Sommer. The bodye beinge full of ill humours very litle sleye, is sufficient, except the humors be crude or raw for than is sleepe necessary, which digesteth thẽ better than labour. Semblably, wher the body is long empty, by longe sickenes or abstinence, sleepe cõforteth nature, as wel in the principal membres

membres, as in all the other. Also regarde must be had to the complexion, for they that are hotte and do eate litle, and digest quickly, a litle slepe serueth specially to cholericke personnes, for in them much sleepe angmenteth heate, more than is necessary, wherby hot fumes and inflamations are often ingendred, and sometime the naturall choler is aduste or putrifyed, as experience teacheth. Fleumatike persons are naturally inclined to slepe: and because they ingēder much humors, they require more slepe than sāguine or cholerike. Persons hauing natural melancoly, not proceding of choler adust, do requyre very much sleape, which in them comforteth the powers animall, vitall, and naturall, which ye may finde writtē in the tables proceding. Sleape would be taken not immediatlye after meales, and before that the meate is discēded frō the mouth of the stomacke. For thereby is ingendred paynes and noyse in the bellye, & digestion corrupted, & the sleape by ill vapours ascending, made vnquiete and troublous: more ouer immoderate sleape maketh the body apte vnto palseis, apoplexis, falling sicknes, reumes and impostumes. Also it maketh the wittes dul, and the body slow and vnapt to honest exercise. Semblably immoderat watch dryeth to much the body, and doth debilitate the powers animal, letteth digestion, and maketh the body apt to consumptions. Wherefore in these two thinges, as well as all other, a dilligente temperance is to be vsed, the moderatiō is best cōiected (for it is hard perfectly to know it) by ye sensi=

yf Slepe doth vage the after meales thy stomacke beinge replete or weake especiallye in moyste wether it shall be verie good to swallowe a grayne or ij of ye whoeste frankencense or else chawe mastike or [illegible] wh drawe moyster from the hedde & doe [illegible] ye stomake.

ſenſible lightnes of all the body, ſpecially of the brayne, the browes, and the eyes, the paſſage downe of the meate from the ſtomacke, the will to make vrine, and to go to the ſtoole, contrarywyſe, heuines in the body & eyes, and ſauour of the meate before eaten, ſignifieth that the ſleape was not ſufficient. They that are whole muſt ſleepe firſt on ỳ right ſide, becauſe the meate may approche to the liuer, which is to the ſtomacke, as fire vnder the potte, and by him is digeſted. To them, which haue feeble digeſtiõ, it is good to ſleepe proſtrate on their bealies, or to haue their bare hand on their ſtomakes. Lying vpright on the back, it is to be vtterly abhorred.

The commoditie of exerciſe, and the tyme vvhan it ſhould be vſed. Cap. 31.

EVery meuing is not an exerciſe but onely that which is vehement, ỳ end wherof, is alteration of the breath or wind of a man. Of exerciſe do procede two commodities, euacuatiõ of excrementes, & alſo good habite of the body: for exerciſe being a vehement motion, thereof needes muſte enſue hardeneſſe of the members, whereby labour ſhall the leſſe greue, and the body be the more ſtrong to labour. Alſo therof cõmeth augmentation of heate, wherby happeneth the more attraction of thinges to be digeſted, alſo more quicke alteration, and better nouriſhing. Moreouer, that all and ſyngular partes of the bodye, bee therewith ſomewhat humected. Whereby it happeneth, that thinges

thinges hard e be mollified, moiste thinges are extenuate, and the pores of the bodie are more opened. And by the violence of the breathe or wynde, the pores are clensed, and the fylthe in the body naturally expelled. This thing is so necessary to the preseruatiō of helth, that without it, no man may be long without sicknesse, whiche is affirmed by Cornelius Celsus, saying, that sluggishnes dulleth the body, labour doeth strength it, the first bringeth the incommodities of age shortly, the laste maketh a man long time lusty. Notwithstanding in exercise ought to be foure thinges diligently consydered, that is to saye: the tyme, the thinges preceding, the qualitie, and the quantitie of exercise. ☞ First as cōcerning the time conuenient for exercise, that it be not whan there is in the stomacke or bowelles greate quantitie of meate, not sufficiently digested, or of humors crude or rawe, least therby perill mought insue by conueyaunce of them into all the members, before those meates or humours be concocte or boiled sufficiently. Galene sayth, that the time moste conuenient for exercise is, whan bothe the firste and seconde digestion is complete, as well in the stomake, as in the veines, and that the time approcheth to eate eftsones. For if ye doo exercise sooner or later, ye shall either fill the bodie with crude humours or els augmēt yelow choler. The knowledge of this time is perceiued by the colour of the vrine, for ẏ whiche resembleth vnto clere water, betokeneth that ẏ iuyce which commeth from the stomacke, is crude in the

Cor. Cel. lib. 1.

Lib. 2. De tuenda sanitate.

the veynes: that whiche is well coloured, not to highe or base, betokeneth that the seconde digestion is now perfect: where the colour is very high or red: it signifieth that the concoction is more than sufficient. Wherefore whan the vrine appereth in a temperate colour, not redde nor pale, but as it were gilte, than should exercise haue his beginning.

Of Fricasies or rubbinges preceding exercise. Cap. 32.

AND touching things preceding exercise, as muche as it is to be feared, lest by vehement exercise any of the excrementes of the beely or bladder should hastely be receyued into the habite of the body, by the violence of heate, kindled by exercise, also lest some thing which is hole, be by feuilnesse of excrementes or violent mocion, broken or pulled out of his place, or that the excremētes, by violence of the breathe, should stoppe the pore or conduites of the body, it shalbe necessary lyttle and lyttle, by chafyng the bodye, fyrst to mollifie the partes consolidate, and to extenuate or make thinne humours, and to loose and open the pores, and than shall insue to him that exerciseth, no perill of obstruction or rupture. And to bring that to passe, it shall be expediente after that the body is cleused, to rubbe the body with a course linnen clothe, first softly and easily, and after to increase more and more, to a hard

Galenus. Paulus. Oribasius Actius.

harde and swift rubbing, vntill the fleshe doo swell, and be somewhat ruddy, & that not only downe right, but also ouerthwart and rounde: Some do vse fricasies in this forme, in the morning, after that they haue ben at the stoole, with their shirt slieues or bare hand, if their fleshe be tender, they do first softly, and afterward faster rubbe their breste and sydes downewarde, and ouerthwart, not touching their stomake or bealy, and after cause their seruaunt semblably to rubbe ouerthwart their shulders, and backe, and beginning at their neckbone, and not touching the raynes of their backe, except they doo feele there much cold & winde, and afterwarde their legges frō the knees to ye ancle: last their armes from the elbow, to the hand wrest. And in this forme of fricasy I my self haue founden an excellent cōmoditie. Old men or they which be very drie in their bodies, if they put to some sweete oyles, as Yrinum, Nardinum, Chamemelinum, or other like, mixte with a little sweete oyle of Roses, I suppose they do wel. I will not here speake of oyntmentes vsed in olde time among the Romaines and Greekes, in fricasies or rubbinges. For I suppose, that they were neuer here vsed, and in the sayde places, they be also left, onles it be in palseies, or apoplexies, or against the rigour, which hapneth in feuers only. I wil remember the saying of Hippocrates. Fricase hath power to loose, to bynde, to increase fleshe, and to minishe it. For harde fricasies doo bynde or consolidate, softe rubbynge doth loose or molifie, muche doo minishe flesh,

meane

meanes rubbing doth augment or increase it. He that will knowe more abundantlye hereof, let him reade the booke of Galen of the preseruatiō of health, called in latine De tuenda sanitate, translated most trulye and eloquentlye, out of Greeke into latine, by doctour Lynacre, late Phisition of most worthy memory to our soueraigne lord king Henry the eight.

The same matter is written more briefelye of Paulus Aegineta, Oribasius, Aetius, & some other late writers, but vnto Galen not to bee compared.

The diuersities of exercises. Cap. 33.

The quality of exercise, is the diuersities therof, forasmuch as therin be many differences in mouinge, also some exercise moueth more one part of the body, some an other. In difference of mouing some is slow or soft, some is swift or fast, some is stronge or violent, some be mixt with strength and swiftnes. Strong or violent exercises be these, deluing (specially in tough clay and heui) bearing or susteyning of heauy burdeins, climminge or walking against a stiepe vpright hill, holdinge a rope, and climming vp therby, hanging by ỹ handes on anye thing aboue a mannes reache, that his feete touche not the ground: standinge and holding vp, or spreadinge the armes, wyth the handes fast cloased, and abyding so a longe tyme. Also to holde the armes stedfast, causinge an other manne, to assaye, to pull theym

ont, and notwithstandinge he keepeth his arme stedfast, inforcing thereto the synewes & muscules. Wrastling also with the armes and legges: if the persons be equall in strength, it doth exercise the one and the other: if the one be stronger, than is it to the weaker a more violente exercise. All these kindes of exercises, and other like them, do augmente strength, and therefore they serue onlye for yonge men, which be inclined, or be apt to the warres. Swift exercise without violence is, runninge playing with weapons, tenise, or throwing of the ball, trottinge a space of grounde forwarde and backeward, going on the toes, and holdinge vppe the handes. Also styrring vppe and downe his armes, without plummettes. Vehement exercise is compounde of violente exercise, and swifte, whan they are ioyned together at one time, as daunsinge of galyardes, throwinge of the ball, and running after it: footeball playe maye be in the nomber therof, throwing of the long darte, and continuing it many times, running in harneise, and other like. The moderate exercise is long walking or going a iourney.

The partes of the bodye haue sondrie exercises appropried vnto them, as runninge and goinge is the most proper for the legges. Mouing of ỹ armes vp and downe, of stretchinge them oute, and playinge with weapons, serueth most for the armes and shoulders, stowpinge and rysinge oftentimes, as liftinge greate waightes, taking vp plummettes or other like poyses on the endes of staues, and in likewyse liftinge vp

in euerye hande a ſpeare or moriſpike by the endes ſpecialiye croſſinge the handes, and to laye them downe againe in their places: theſe do exercise the backe and loynes. Of the bulke and lunges the proper exercise is mouinge of the breath in singinge or crying. The entrayles, which be vnderneath the middreffe, be exercised by bloſwinge, eyther by conſtrainte, or playinge on ſhaulmes or ſackbottes, or other like inſtrumentes which do requyre muche winde.

The muſcules are beſt exerciſed in holdinge the breath in a long time, ſo that he, which doth exerciſe, hath wel digeſted his meate, and is not troubled with much winde in his body.

Finallye loude readinge, counterfaite battaile, tenyſe, or throwing the ball, rūning, walking, adde to ſhooting, which in mine opinion excede all the other, do exerciſe the body commodiouſlye. Alwaye remember, that the ende of violent exercise is, difficulty in fetching of breath. Of moderate exercise, alteration of breath onely, or the beginning of ſweate. Celſus. 1.

Moreouer in Winter, running and wraſtelinge is conueniente. In Sommer wraſtelinge a little, but not running. In verye colde weather, muche walkinge, in hotte weather, reſt is more expedient. They which ſeeme to haue moyſte bodyes, and lyue in idleneſſe, they haue neede of violente exerciſe. They whiche are leane and choleriche, muſte walke ſoftlye, and exerciſe themſelues verye temperatelye. The Plummettes, called of Galene Alteres, whyche are nowe muche vſed wyth great

great men, beinge of equall weighte, and accor-ding to the strength of him, that exerciseth, are very good to be vsed fasting, a litle before break fast or dinner, holding in euery hand one plum-met, and liftinge them downe with muche vio-lence, and so he maye make the exercise violent, or moderate, after the poyse of the plummettes, heuier or lighter, and with much or little labo-ring with them.

Of gestacion, that is to saye, vvhere one is ca-ried, and is of an other thinge moued and not of himselfe. Cap, 34.

Paul. egi. Actius.

There is also an other kinde of exercise, which is called Gestacion, and is mixte with mouing and rest. Forasmuch as the bodi sitting or lying seemeth to rest, and notwithstandinge it is moued by ẏ, which beareth it, as lying in a bed, hanging by coards or chaynes, or in a cradell, sittinge in a chayre, whiche is caryed on mennes shoulders with staues, as was the vse of ẏ auncient Romaines, or sitting in a boate or barge, which is rowed, ryding on a horse, which aumbleth very easily, or goeth a very soft pace. The bedde, cradell, and chayre caryed, serueth for them that are in long and continual sickenesse, or be lately reco-uered of a feuer. Also them whiche haue the frensie or litharge, or haue a light terciane fe-uer, or a cotidiane. This exercise sweetelye as-swageth troubles of the minde, and prouoketh sleepe,

slepe, as it appeareth in children, which are rocked. Also it is conuenient for them, which haue the palsey, the stone, or the goute. Gestacion in a chariot or wagon hath in it a shakinge of the body, but some vehement, and some more softe, the soft serueth in diseases of the head, & where any matter renneth down into the stomake and entralles. But the vehement shakinge is to be vsed in the griefes of the breast and stomake. Also in swellinge of the bodye and legges in dropsyes, palsyes, migrimes, and scotomyes, which is an imaginacion of darcknesse: beinge returned at the end of his iourney, he must sit vp, and be easily moued. I haue knowen sayth Aetius, many persons in such wise cured without any other helpe. Nauigacion or rowyng nighe to the lande, in a calme water, is expediēt for them that haue dropsies, leprics, palseis called of the vulgar people, takinges, and fransies: To be caried on a roughe water, it is a violente exercise, and induceth sondrye affections of the minde, somtime feare, sometime hope, now coward hart, now hardines, one while pleasure, an other while displeasure. These exercises, if they be wel tempered, they may put oute of the body all long during sicknesses. For that whiche is mixt with rest and meeuing, if any thing els may, it most excellently causeth the body to be well nourished. Celsus doth prohibite Gestacion, where the body feeleth paine, and in the beginning of feuers, but whan they cease, he alloweth it. Rydinge moderately and without griefe, dothe corroborate the spirite and bodye Celsus. 2.

 aboue

abone other exercises, specially the stomacke, it clenseth the sences, & maketh them more quicke: Albeit to the breast it is very noyful. It ought to be remembred, that as well this, as all other kindes of exercise would be used in a hole cōtrey, and where the ayre is pure and vncorrupted. Forseene, that he ỳ wil exercise, do go first to the stoole, for the causes rehearsed in the last Chapter.

Of vociferation. Cap. 15.

The chiefe exercise of the breast & instruments of the voice, is vociferation, whiche is singing, reading or crying, whereof is the property that it purgeth natural heat, and maketh it also subtill and stable, and maketh the membres of the body substantiall and strong, resisting diseases. This exercise would be used, of personnes shorte winded, and them which cannot fetche their breath, but holdinge their necke streighte vprighte. Also of them, whose flesshe is consumed, specially aboute the breast and shoulders. Also which haue had aposthumes brokē in their breastes: moreouer of them that are hoarce by the much moisture, and to them which haue quartaine feuers, it is conueniente: it looseth the humour that sticketh in the breast, and dryeth vp the moistnes of ỳ stomacke, which properly the course of the quartaine is wont to bringe with him, it also profiteth them which haue feeble stomaks, or do vomit continually, or do breake vp sowrenes out of the stomacke. It is good also for griefes of

the

the head. He that intendeth to attempt this exercise, after that he hath beene at the stoole, and softly rubbed the lower parts, and washed his handes, let him speake with as base a voice as he can, and walking begin to singe lowder and lowder, but still in a base voice, and to take no heede of sweete tunes or armony, For that nothing doth profite vnto health of the body, but to inforce himselfe to singe greate, for thereby much ayre drawē in by fetching of breath, thrusteth forth the breast and stomacke, and openeth and enlargeth the poores. By high crying and lowde readinge, are expelled superfluous humours. Therefore men & women, hauing their bodyes feeble, and their flesh loose, and not firme, muste reade oftentimes lowde, and in a base voyce, extending oute the winde pype, and other passages of the breath. But notwithstāding this exercise is not vsed alwaye, and of all persons. For they in whom is abundance of humours corrupted, or be much diseased w crudity in the stomacke and veines, those do I counsaile to abstaine from the exercise of the voyce, leaste muche corrupted iuice or vapours, maye therby be into all the body distributed.

And here I conclude to speke of exercises whiche of them that desire to remaine lōg in health, is most diligently, and as I might saye, moste scrupulously to be obserued.

THE THIRDE BOOKE.

Of Replecion. Cap. primo.

Replecion is a superfluous abundance of humours in the bodye: and that is in two maner of wise, that is to saye in quantitye, and in qualitye. In quantitye as where all the foure humours are moze in abūdance, than bee equall in proporcion to the bodye, that conteineth them, oz where one humour much exceedeth the remnaunt in quantity. In qualitye, as where the bloude, oz other humour, is hotter, oz colder, thicker oz thinner, than is conuenient vnto the body. First where all the humours, being superfluously increased, filleth and extendeth the receptorics of the body, as the stomake, the veines, and bowells, and is most properlye called fulnesse, in Greeke Plethora, in latin Plenitudo. The other is where the body is infarced, either with choler, yelow oz blacke, oz with fleame, oz with watrye humours, & is properly called in greke Cacochymia, in latin Vitiosus succus. in English it may be called corrupte iuice. I will not here write, the subtill and abundante definions and descriptions of Galen in his bookes de Plenitudine, and in his commentaryes vpon the Apho-

phoziſmes of Hippocrates. Foz it ſhal here ſuf fice, to ſhewe the operations of replecion, good oz ill, remitting them, which be curious, and de ſire a moze ample declaration, to the moſte ex= cellēt wozkes of Galen, where he may be ſatiſ= fyed, if he be not determined to repugne againſt reaſon. Hippocrates ſayth, where meate is re= ceyued much aboue nature, that maketh ſickes. Galen declaringe that place ſayth: moze meate than accozdeth with natures meaſure, is na= med repiecion. And afterward he expoundeth that wooꝛd aboue nature, to ſignifye to muche and ſuperfluouſlye, as whoe ſayth, where the meate is ſuperfluouſlye taken, it maketh ſicke= neſſe. Foz meate but a litle exceadinge tempe rance, maye not fozthwith make ſickeneſſe, but may yet keepe the bodye within the latitude oz bounddes of health, foz the meate that ſhal make ſickenes, muſte not a little exceede the exquiſite meaſure. The incommoditie, which happeneth therby is, that moiſtneſſe is to muche extended, and natural heate is debilitate. Alſo naturall heate reſolueth ſomewhat of the ſuperfluous meate and dzinke. And of that, which is reſol= ued of meate vndigeſted, proceedeth fumoſitye groſſe and vndigeſted, which aſcending vp in= to the head, and touching the ryme, wherein the brayne is wzapped, cauſeth heade ache, trem= bling of the membzes, duſkiſhnes of the ſight, and many other ſickneſſes, alſo by the ſharpnes thereof, it pzicketh and annoyeth the ſynewes, which make ſenſibilitye, the rootes of whom, are in the bzaine, & from thens paſſeth through

li. 2. aph. Apho. 15. Vbi cibus præter na turā plus ingeſtus eſt, hic. morbum facit. Galen in commen. loco præ dicto.

all

all the body. Finally, the said fumositie ingendred of replecion, pearcing the innermost parte of the saide sinewes called sensible, greuously annoyeth the power animall, there consisting, by ỹ occasion wherof, vnderstandinge and reason, as to the vse of them, are let and troubled. And also the tongue whiche is reasons expositour, is depriued of his office, as it appeareth in them which are dronke, and them whiche haue greeuous paynes in their head, proceedinge of replecion. Signes of replecion be these, losse of appetite, delite in nothig, slouthfulnes, dulnesse of the wit and sences, more sleape thanne was accustomed to be, crampes in the bodi, stertting or salcion of the membres, fulnes of ỹ veynes, and thickenesse of the pulses, horrour or shyuering of the body mixt with heate. The remedies are abstinence and all euacuacions, whereof I will make mencion in the nexte Chapter.

Oribastus euporistō lib. 1.

Of Euacuation. Cap. 2.

The meates and drinckes receyued into ỹ bodye: if the stomake and liuer do theyr natural office, be altered by concoction & digestion, in such wise, that the best part therof goeth in the nourishmente of the bodye: the worste beinge seperate by the members officiall, from the residue, are made excrements in sondrye fourmes and substaunces, whiche are like in qualitye to the naturall humour, which ryan reigneth most in the body.

These

Theſe excrementes bee none other, but matter ſuperfluous, and vnclauery, which by naturall powers maye not bee conuerted into fleſhe, but remayning in the body, corrupte the members, and therefore nature abhorringe them, deſireth to haue theim expelled. Theſe excrementes be three in nomber, ordure, vrine, humour ſuperfluous. Moreouer there be two ſortes of ordure, that is to ſay, one digeſted, which paſſeth by ſiege, the other vndigeſted, whiche is expelled by vomit. Where I ſaye digeſted, I meane that it is paſſed the ſtomacke, and tourned into an other figure. Likewiſe I cal that vndigeſted, which ſtil reteyneth the figure of meate.

Ordure.

digeſted.

Vryne is the watrye ſubſtance of the bloude, like as whaye is of milke, which out of ỳ meat that is altered and concoct or boyled in the ſtomacke, is ſtrayned in the veynes called Miſaraice, which proceedeth from the holowe part of the lyuer, and ſent by the raynes into the bladder, paſſeth by the inſtrument, the which is ordayned as wel to ỳ purpoſe, as for generation.

Vrine.

Humour ſuperfluous is in three ſortes, eyther mixt with any of the foure humours, called natural, or els it is gathered into the braine, or it is betweene the ſkinnes and the fleſhe, or lyeth among the ſynewes, Muſcules, or toynts. Of humours ſome are more groſſe and colde, ſome are ſubtil end hot, and are called vapours.

Humor ſuperfluous.

Now for to expell the ſaid excrementes, are ir. ſondrye kindes of euacuation, that is to ſaye, abſtinence, vomit, purgation by ſiege, letting of bloud, ſcarifyinge called cuppinge, ſweatinge

prouo-

prouocation of vrine, spitting, bleedinge at the nose, or by hemorroides. And in women their naturall purgations. Of these euacuations I will briefly declare, with the commodities, which by the discrete vse of them do happen vnto the body.

Of abstinence. Cap. 3.

Cor. cel. lib. 2. Hippo. aphor. li. 7.

ABstinence is a forbearing to receyue any meate or drinke. For if it be but in part, it is than called rather temperance thā abstinence. It ought to be vsed only after replecion, as the proper remedy therefore. And than if it be moderate, it cōsumeth superfluities, and in cōsuming them, it clarifyeth the humours, maketh the body fayre coloured, and not only keepeth out sicknes, but also wher sicknes is entred, nothing more helpeth if it be vsed in seasō. To them, which haue very moist bodyes, hunger is righte expediente, for it maketh theim more drie: notwithstandinge there ought to be considerations, in the meate before eaten, in the age of the person, in the time of the yeare, and in custome. First in the meate before eaten, if it be be much in excesse or verye grosse, or not much exceding, or light of digestion, and accordinge thereunto, wouide abstaine more or lesse be proporcioned. Concerninge age: Hippocrates sayth, olde men may sustaine fastinge easily: next vnto them, men of middle age, yong men maye worse beare it, childzen worst of all, speciallye they that bee lustye: notwithstanding here Galen correcteth Hippocra. saying: ỳ he should haue excepted men very olde, who, as

Considerations in abstinence.

Aph. li. 1.

Gal. in cōment.

eype-

experience declareth, must eate often and little. As touchinge time it muste be remembred, that in winter and spring time, the stomakes be naturallye very hot, and slepe is longe, and therefore in that time meates would be more abundant, and although much be eaten, it wil be soner digested. Wherefor abstinence would not be thā so much as in Sommer, al be it to absteine much in Sommer, except it be after replecion. Damascene sayth, it dryeth the body, it maketh the colour salow, it ingendreth melancoly, and hurteth the sight. Moreouer, custome may not be forgotten, for they which are vsed from child hoode, to eate sondry meales in the day, would rather be reduced to fewer meales, and little meate, than to be compelled to absteine vtterly, to the intente that nature, whiche made by custome, be not rebuked, and the power digestiue therby debilitate. And note wel, ẏ by to much abstinence, the moisture of the bodye is withdrawen: and consequently the body dryeth, and waxeth leane, naturall heate, by withdrawing of moisture is to much incended, & not findinge humour to worke in, turneth his violence to ẏ radical or substancial moisture of the body, and exhausting that humour, bringeth the body into a consumption. Wherfore Hippo. sayth, that to scarce and exquisite an order in meate and drinke, is for the more parte more daungerous than that, which is more abundant. Contrariwyse moderation in abstinence, according to ẏ saide consideracions, is to healthe a sure bulwarke.

Damascenus. apho.

Apho. lib.2.

Of

Of Vomite. Cap. 4.

Actius. lib. 1.

THe meate or drinke superfluous, or corrupted in the stomak, is best expelled by vomit, if it be not very greeuous to him which is diseased. Also the moderate vse of it purgeth fleame, lighteth the head, causeth ẏ the excesse of meates or drinkes, shall not annoye or bring sickenesse. Moreouer it amendeth the affectes of the raynes, bladder, and the foundemēt. It also helpeth against lepries, cākers, goutes, dropsies, & also diuers sicknesses proceding of the stomake. For if any griefe happeneth of the heade, vomit is than vncommodious. It is better in winter thā in Sōmer. Also good for them, which are replete, or very cholericke, if they haue not well digested, but it is il for them that be leane, or haue weake stomakes. And therefore where one feeleth bitter vapours rysing out of his stomacke, wyth griefe and weightinesse, in the ouer partes of his bodye, let him runne forthwith to this remedye. It is also good for him ẏ is hart burned, & hath muche spittle, or his stomacke wambleth, and for him that remoueth into sondrye places.

Cor. cel. lib. 1.

Yet I counsaile sayth Celsus, him that wil be in health, and would not be so sone aged, that he vse not this dailye. And I my selfe haue knowen men, which daily vsing it, haue brought therby their stomaks into such custom, ẏ what soeuer they did eate, they could not long retaine it, wherby they shorten their liues. Wherfore it would not be vsed, but onelye when great sur-

fet,

set, or abundāce of fleame do requyre it. He that will vomit after meate, let him drincke sondrye drinkes mixte together, and laste of all, warme water: or if that be to easye, let him mixe therewith salt or hony. If he wil vomit fasting, let him drinke water and honye sodden together, or Isope with it, or eate of a radishe roote, and drinke warm water vpon it. Also water wherin radishe is boyled, & afterwarde prouoke him selfe to it. Them that wil haue more violent purgacions, I remit to Phisicions learned. But yet I doe eftsones warne them, ỳ therein they be circumspect, and do not much vse it.

Moreouer in vomits, ỳ matter brought forth, would be considered, accordinge to the rules of Hippocrates, in his second booke of pronostications, ỳ is to say, if it be mixte with fleame & choler, it is most profitable, if it be not in verye greate quantitye, nor thicke, the lesse mixture it hath, the worse it is. If it be grene like to leeke blades thinne or blacke, it is to be iudged ill. If it haue all colours, it is extreme perilious. If it be leady coloured, & sauoureth horriblye, it signifyeth a short abolicion, or dissolucion of nature. For as Galen affirmeth there in his comment. such maner of vomit declareth corruption with extincting of nature. Also euery putrifyed and stinking sauour in vomit is ill. These things be right necessary to be loked for wher one doth vomit without anye difficulty: but to enforce one to vomit, which cānot, is very odious and to be abhorred.

Hippo. præsag. 2. cap. 7.

Galen de locis affectis. lib. 1.

Of

Of purgacions by siege. Cap. 5.

Cel. li. 1. Actius. lib. 3.

If the head be heauy, or the eyen dimme, or if there be peyne felte of the colike, or in the lower part of the bellye, or in the hippes, or some cholericke matter or fleame in the stomacke. Also if the breath be hardlye fetched, if the bellye of himselfe sendeth forth nothing, or if being costine, one feeleth ill sauour or bitternesse in his mouthe, or that which hee maketh hath an horrible sauour, or if abstinence do not, at the first put away the feuer, or if the strēgth of the body may not susteyne letting of bloud, or els the time therfore conuenient is past, or if one haue dronke muche before his sickneſſe, or if hee whiche oftentimes vnconstraigned, hath had greate sieges, be sodainlye stopped: In al these cases, and where it is painfull to vomit, and in gnawinge or frettinges of the stomacke finallye in all replecions, where a manne cannot or will not be let bloud or vomit, it is expedient to prouoke siege by purgacions, which are receiued by two wayes: Vpwarde at the foundement by suppositoryes or clisters.

Downward at the mouth, by pocions, electuaryes, or pylles. Suppositories are vsed, where the pacient is weake, and may not receiue anye other pourgacions. Sometime for as much as the straite gutte is stopped with excrementes, which are drye and hard, sometime wher there needeth none other purgation, specially in burning feuers, whereof the matter ascendeth into the head, than clisters may do harme, and by the

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benefit of suppositories, excremẽts are brought forth without anye annoyance. And oftentymes it bringeth forth that, which clisters may not. Suppositories are made sometime with hony only, sodden, rolled on a boord, and made rounde: smaller at one ende, than at the other, and of the lengthe and greatnesse, accordinge to the quantitye of the body that taketh it.

To make Suppositories

Sometime there is mixte with the honye, salte dryed, or salt pepper, or the pouder of such thinges, as doe eyther pourge the humour whiche offendeth, or dissolueth grosse windes, or other matter: they bee sometime made wyth rosin, pitch, waxe or gummes, sometime of rootes, or the leaues of Mercurie greene, very small brused. Also ✠ figges or raisons, the stones taken out, or of white sope, made in the figure aforesaid, and beinge made in the fourme aforesaide, they must bee put in at the foundemente, to the great ende, and the paciente must keepe it there the space of halfe an houre or more.

Clysters are made of licour somtime simple, as water sodden, milke, oyle or wyne, somtime mixte, as water and oyle together, or decoctions, as where herbes, rootes, fruites, seedes, or gũmes, hauing property to make softe, dissolue drawe forth, or expell matter that greeueth, bee boyled, and the licour therof, somtime warme, sometime hotte, is receyued at the foundement into the body by a little pype of golde or siluer, yuorye, or woode, therfore ordeyned and called a clyster pype. This is necessary wher the stomacke is weake, and may not susteine the wor-

Clysters

king of medicines receiued at the mouth, also in feuers, colickes, and other diseases in the bowels, griefe in the raines of the backe or huckle bone, ventosities in the belly, inflamation or exulceracion in the guttes or bladder. It is a conuenient & sure medicine, and least hurt doth ensue of it. The making and ordring thereof, I will omit to write in this place, partly that I would not that Philitiõs should to much note in mee presumption, partly that an other place may be more apt to that purpose.

The particuler commodities of euery purgation. Cap. 5.

In pocions, electuaryes, and pilles, ought to be muche more obseruation, than in clisters or suppositories, forasmuche as these do enter no further than into the gutte wher the ordure lyeth, & by ẏ place only, bringeth forth the matter which causeth disease. But thother entringe in that waye that meates and drinkes do, commeth into the stomake, and there is boiled, and sente into the places of digestion, and afterward is mixte with the iuice, whereof the substaunce of the bodye is made, and expellinge the aduersarye humours, somewhat thereof doubtlesse remayneth in the bodye Wherfore menne haue neede to beware, what medicines they receiue, that in theym bee no venenositye, malice or corruption, least for the expelling of a superfluous humor, which perchance good diet or som brothes made of good herbs, or the saide

euā-

euacuacion, with suppositorye or cliſter, might bring forth at leyſure, by deſyringe of two haſty remedy, they receiue in medicine, that which ſhall ingender a venemous humoure, and vncurable deſtruction into all the bodye. And therfore happye is hee, which in ſickeneſſe findeth a diſcrete and well learned Phiſition, and ſo true a Pothicarie, that hath alway drugges vncorrupted, & whom the Phiſition may ſurely truſt, to diſpence his thinges trulye.

But now to returne to the ſaid fourme of purgation, I will now ſet forth ſome counſailes, concerning that matter, which I haue collected out of the chiefe Authors of Phiſicke.

Bodies hot and moiſte, maye eaſilye ſuſteine pourgacion by the ſtoole. They which be leane or thinne, hauinge the members tender, maye take harme by pourgacions. To men that are cholericke, and them that eate little, pourgacions are greuous. In yonge childzen and olde men, it is daungerous to looſe much the bellye. To them that are not wont to it, purgation is noyfull. Hee that liueth in a good order of diete, needeth neyther purgacion nor vomit. After that the purgation hath wrought, thirſtineſſe and ſounde ſleepe bee ſignes that the bodye is ſufficientlye purged. By dailye takinge of medicines, Nature is corrupted. When yee wil pourge anye thinge, make firſt the matter flowing and ſoluble. Medicine to purge ought not to be mingled with meate, but to be taken foure houres at the leaſte before meales or three houres after meales, except certaine ealy

pilles make to clense and comfort the stomacke, which would be taken at the beginning of supper, or after supper, a little before that one goeth to bedde, making a light supper or none.

* After purgation taken, the pacient should reste and not walk, vntil ỹ medecine hath wrought, nor eate nor drinke in the meane space. These things haue I remembred, because I haue knowen right good Phisitions, to haue forgotten to instruct therof their pacientes. Now wil I set forth the table of such things, which of their propertye do digest or pourge, superfluous humours particulerlye, whiche I haue gathered out of the bookes of Dioscorides, Galen, Paulus Aegineta, Oribasius, and Aetius, and other late writers: notwithstandinge, I haue not written all, for asmuche as there be diuers thinges, wherevnto wee haue not yet founden any names in Englishe.

Digestiues of choler.

Endiue.
Lettyse.
Cykorye.
Scabiose.
Maydenheare.
Malowes.
Mercurye.
The iuice of pomegranades.
Pourselane.
Poppy.
Barberyes.
Roses.
Violets the leafe and flowre.
Sorell.
Lyuerwort.
Sorell de boyse
Whay clarifyed.
The foure great colde sedes, that is to say, of gourdes, cucumbers, melones, and citruls.
Psilium.

Tyne-

Vyneger.
Sannders.
Barley water.
Prunes.
Camaryndes.

Pourgers of choler.

Wylde hoppes.
Wormewood.
Centorie.
Fumytorye.
Whay butter.
Violettes.
Mercurie.
Prunes.
Juice of roses.
Eupatorye.
Camarindes, halfe an ounce in a decoction.
Manna vi. drammes at the leaste, and so to xvb. in the brothe of a henne or capon.
Reubarbarū by itselfe from twoe drammes, vnto foure, infused or stiped in licoure, from 4. drāmes vnto viii.

Digestiues of fleame.

Fenell.
Perseley the rootes.
Smallage.
Capers.
Lawrell.
Senuy
Puly.
Maiorame.
Pentroyal.
Wilde parsnip seede.
Mynt.
Pympernell.
Horemint.
Gladen.
Agrimony.
Calamint.
Ney.
Betayne.
Sauge.
Radishe.
Mugworte.
Juniper.
Hysope.
Pyonie.
Baulme.
Hony.
Ginger.
Squilla.
Tristolochia.
Cynamome.
Pepper.
Cumine.

Pourgers of fleame.

Centorye.
Nettyll.
Agrimonye.
Alder.
Polypodiū of the oke.
Myrabolani kebuli, infused from halfe an ounce to an ounce, and 2. drammes. In substance from two drammes to halfe an ounce.
Agaricus, frō a dram to two drammes, infused from .ii. drammes to fiue.
Yreos.
Maydenheare.
Sticados.

The broathe of colewortes, lighte boiled.
Baulme minte.
Sticados.
Tyme.
Seene, boiled in whit wyne, or in the broath of a henne.
Lased sauerie.
Epithimus.
Unwrought silke.
Organum.
Calamint.
Borage.
Hartes tongue.
Quickbeme.
Maydenheare.
Withwinde.
Pulyall mountaine.
Hony.
Sugar.

Pourgers of melancholy.

Melancholy for the thinnesse and subtilnesse of the humour, needeth no digestiue.

They whiche will take sharpe purgacions, or compound with diuers things let them take the counsaile of an honest and perfect Phisitiō, and not aduenture to mixte thinges together, without knowing the temperaunce of them in degrees

degrees, and that he canne proporcion theym to the bodye that all shall receiue them in simples, as they be written. And so hee maye vse them without peril, against the humours, wherevnto they serue.

Letting of bloud. Cap. 6.

The part of euacuacion by letting of blud is incision or cuttynge of the veyne, wherby the bloud, which is cause of sickenesse or griefe to the hole bodye, or anye particuler part thereof, doth most aptly passe. Arnoldus de villa noua.

The commodities wherof, being in a moderate quantity, and in a due time taken, be these that folow, it clarifyeth the witte, and maketh good memorye, it clenseth the bladder, it dryeth the braine, it warmeth the marow, being in the bones, it openeth the hearinge, it stoppeth teares or droppinges of the eyen, it taketh away lothsomnesse, and confirmeth the stomacke, it nourisheth that, whiche is proper to nature, and the contrarye expelleth. It is thought that therby life is prolonged, and the matter making sicknesse shortly consumed. Wherefore letting of bloud is not onlye expediente for them, whiche are ful of bloud, or haue abundaunce of strenghe, but also for theym, in whom wythoute plenitude called fulnesse, inflamations beginne to bee in their bodyes, or by some outwarde stroake, the bloude beinge gathered within, by collection therof, do feele griefe or disease. Oribasius in medicinæ compendio.

Also where there is muche payne felte,

or debilitye of some member, wherof is supposed to be ingendred som greuous disease. Moreouer they, which vse excesse of meates & drinckes, may be cured by letting of bloud.

But those, which bee temperate, keepinge good diete, be holpen without letting of bloud: as by fricasies, vsinge of bathes, exercise, walkinge, & ryding moderatelye. Also vnctions with oyles and oyntments, called Diaphoretice, which by euaporacion, do shortly euacuate the fulnesse.

All be it, if the fulnesse be of melancholy bloud, than alway needes must be lettinge of bloude. Aboundance of melancholye bloude is knowen by these signes. There is felt within the entrailes, or within the boulke of a man or woman, a weightinesse with tension or thrustinge outward, and all that part, which is aboue the naueil, is more heauy than it was wont to be. Also much vrine and fatty, the residence or bottome, thicke, troublous and fatte, sometime blackpoushes or boyles, with inflamation and much peine. These must be shortlye let bloud, and the melācholy humour purged by siege.

They, whiche haue crude or rawe humours, must be warely let bloude, before that sickenesse ingender, but hauing the feuer in no wyse. Cōcerning letting of bloud, these thinges following, would be had in continuall remembrance, and be afore thoughte on. In abundance of the bloude, the qualitie and quantitye, the greatenesse of the sickenes, and if it be presente, or looked for. Also the diete procedinge, the age and strength of the person, the naturall fourme of

Aetius. lib. 3.

his

his body, the time of ẏ yere, the region or coũ=trey, the present state of the ayre, the disuse of ac customed exercise, the ceassinge of euacuacions vsed before. In qualitye consider, of what hu=mour the fulnesse proceedeth. In quantitye the abundance of that, which is to be pourged. In sicknesse, if it be daungerous or tollerable: if the sicknes bee presente, it requireth the more dilli=gence, if it be loked for, it may be the better pro=portioned. In diete, the custome in eatinge and drinking, must be specially noted. In yong mẽ and women, letting of bloude woulde be more liberall. In olde menne and yonge children, it would be scarser: strong men may susteine ble=ding, they which are feeble, may not endure it. Large bodyes haue greater vessells, than they, which be litle. Leane men haue more bloud, cor porate men haue more fleshe. The time of the yere must be specially marked. For in the begi=ning of spring time it is best letting of bloude, as Oribasius sayth, and so doth continue, after the opinion of Arnold, vnto the eight kalendes of June. Aetius affirmeth, that in winter, or in a cold coũtrey, or where the person is of a very colde nature, the veines shoulde not be opened. And Damascene sayth: They which in youthe haue vsed to bee muche let bloude, after they be three score yeres old, their nature waxeth colde, and natural heat is in them suffocate, specially if they were of a colde complexion, but that is to be vnderstand, where they that are in health, are often let bloud. For in the lapse from helth, and in diuers diseases, wherin the bloude is cor=

Oribasius sup. Arnoldus, de villa noua de flobothomia.

Io. Damasc. in ar. med.

corrupted, or wher it ingendreth impostthumes or resorteth to any place, where it ought not to be, or passeth by any other conduite, then nature ordayned, or where it is furious or inflamed, or by anye other meanes breedeth greeuous diseases, in al these cases it ought to be practised, yea sometime in aged persons, women with child, & yong infantes. For in extreme necessity, it wer better experience some remedye, than to doe nothing. All other thinges concerning this matter, pertaine to the parte curatiue, whiche treateth of healing of sickenesse, whereof I wil not now speake, but remit the readers to the counsaile of discrete Phisitions.

Of scarifyinge called boxinge or cuppinge. Cap. 7.

Galen. For asmuche as it is not conueniente, to be let bloude oftentimes in the yeare, because much of the vitall sprite passeth forth with the bloud. Which being exhaust, the bodye wareth colde, and naturall operations become the more feeble, I therefore do counsaile (sayth Galen) that the base partes of the body, as the legges, be scarifyed, whiche is the most sure remedye, as well in cõseruing health, as in repayring therof being decayed. For it cureth the eyen being annoyed with long distillaciõs. It profiteth also the head, and ouer part of the body, against sondrye diseases. In what member the bloud is gathered, the body being first purged by scarification, the griefe may be cured.

Aetius lib. 3.

Also

Also Oribasius affirmeth the same, & also addeth therto, that it helpeth squinances, or quinces in the throte, and dissolueth the constipacions or stoppinges made of all places, if the places be scarifyed: notwithstandinge application of boxes about the stomacke, in hot feuers, where reason is troubled, or to be eschued, for feare of suffocacio. Likewise put to the head vndiscretly, it hurteth both the head and the eyes. The late Authors do affirme, that scarifying is in ỹ steede of letting bloud, where for age, debility, or time of the yeare, or other like consideration, a man may not sustaine bloud letting, & it bringeth forth the thinne bloude, which is nexte to the skinne.

Oribasius in medicinæ cõpendio.

Aetius.

Of bloud suckers or leaches. Cap.8.

There is also an other forme of euacuacion by wormes, founde in waters called bloude suckers or leaches, which beinge put vnto ỹ body or mẽber, do drawe out bloud. And their drawing is more conueniente for fulnesse of bloude, than scarifying is, for as much as they fetch bloud more deper, & is more of the substance of bloud, yet the opinio of some men is, that they do drawe no bloude but that which is corrupted, and not proporcionable vnto our bodi. And therfore in griefes, which happen betwene the skinne and the flesshe of bloud corrupted, these are more conueniente thẽ scarifying. But therfore that they be put vnto anye parte of the bodye, they muste be first kept all one

one day before, geuing vnto them a litle blonde in fresh flesh. And than put them in cleane water, somwhat warme, and with a sponge wipe away the slime, which is about them, and than laye a litle bloude on the place grieued, and put them than to it, and lay on them a spoung, that whan they bee full, they maye fal awaye, or if yee will sooner haue them of, put a horse heare betwene their mouthes, and ỹ place, and drawe them away, or put to their mouthes salte or asshes, or vyneger, and forthwyth they shal fall, and than washe the place with a sponge, and if there do issue much bloud, laye on the place the pouder of a spong, and pitche burned, or linnen cloth burned, or gaules burned, or the herbe called Bursa pastoris, bruised. And this sufficeth concerning bloud suckers.

Of Hemoroides or Pyles.
Cap, 9.

HEmoroides be veines in the foundemēt, of whō do happen sondry passions, somtime swelling without bledig, somtime superfluous bloude, by the puisaunce of nature, is by them expelled, and than be they be rye conuenient, for by them a man shall escape many great sickenesses, whiche be ingendred of corrupted bloud, or of melācholy. Semblably, if thei be hastily stopped from the course, which they haue beene vsed to, thereby do increase the saide sicknesses, whiche by them were expelled as dropsies, consumptions, madnesse, fran-

sies

ſies, and diuers diſeaſes of the head, and other ſickeneſſes: paleneſſe of the viſage, griefe in the raines of the backe, and thies. And if they flow to much, there inſueth feeblenes, leanneſſe of ỹ bodye, alteration of colour, great paynes in the lower partes of the bodye. And if the fluxe be vnmoderate, it ingēdreth miſcheuous diſeaſes. Wherfore it would be diligentlye taken heede, that they runne in meaſure, or elſ to vſe ſome things moderately, which may reſtraine them.

Concerninge other euacuacions, I doe purpoſelye omit to write of them in this place, for as much as in this realme, it hath beene accompted not honeſt, to declare theym in the vulgar tongue, but only ſecretely.

Of affectes of the minde. Cap, 10.

The laſt of thinges called not naturall, is not the leaſt parte to bee conſidered, the whiche is of affectes and paſſions of the minde. For if they be immoderate, they do not only annoy the body and ſhortē the life, but alſo they do appaire, and ſomtime looſe vterlye a mans eſtimation. And that much more is, they bringe a man frō the vſe of reaſon, and ſometime in the diſpleaſure of Almighty God. Wherfore they do not only requyre the helpe of Phiſicke corporall, but alſo the counſaile of a man wiſe & wel learned in moral Philoſophy. Wherefore after that I haue recited, what they be, I wil briefelye declare ſuche counſayles as I haue gathered. And as concerning remedies

of

of Phisicke, sauinge a fewe simples, which dos comforte the hearte and spirites; the residue I wil remitte to the counsaile of Phisitions, like as I haue done in euacuacion. Affectes of ỹ minde wherby the body is annoyed, & do bring in sickenesse, be these, Ire or wrathe, heuinesse or sorrow, gladnesse, or reioysing.

Of Ire. Cap. 11.

IRe is kindled in the hart, inordinatelye chasing the spirites there, and than is sent forth into the membres, and do the superfluouslye heate them, and disturbeth reason, wher the bodyes be hot afore, where naturall heat is feble, the heate may not be dispersed vnto the extreme partes, and than doth the extreme membres, that is to saye, whiche are farre from the hart, remain cold and trembling. Of this affection commeth sometime feuers, sometime apoplexis, or priuacion of sences, tremblinge, palseis, madnesse, fransyes, deformitye of vysage: and that worse is, outragious swearing, blasphemye, desire of vengeaunce, losse of charitye, amitye, credence, also forgetfulnesse of benefite procedinge, and of obedience, dutye, and reuerence. These also do succede, cõtention, chargeable suite, vnquietnesse of minde, lacke of appetite, lacke of sleepe, feeble digestion, scorne, disdaine, and hatred of other, with perill of losing of al good reputation. These incommodities of Ire, perfectly had in remẽbrance, and at the firste motion thereof ỏn theim thoughte

on

on, maye happen to bringe in his fellowes, and thereby the flame maye be quenched, or let hym that is angrye euen at the firste consider one of these thinges, that like as he is a man, so is also the other, with whom he is angrie, and therfore it is as lawfull for the other to be angrye as vnto him, and if he so be, than shall ẏ anger be to him displeasant, and stirre him more to be angrye. Whereby it appeareth that Ire is to him lothsome. If the other be patient, than let him abhorre that thinge in himselfe, the lacke whereof, in the other contenteth him, & allwageth his malice. Moreouer, let him before, that occasion of Ire doth happen, accustome hymselfe to behold and marke well them that be angrie, with the successe of that anger, and ruminate it in his minde, a good space after. And in that time, let him remember, howe Christe, the sonne of God, and God, whoe (as hee himselfe said) mighte haue had of God his father, if hee would haue asked them, legions of Angels, to haue defended him, yea with lesse than a winke might haue slaine all his aduersaryes, yet hee notwithstanding, being rebuked, scorned, falsely accused, plucked hither & thither, striped, bounden with halters, whipped, spitte on, bufeted, crowned with sharpe thorne, laded with a heuy piece of timber, his owne proper tourment, haled, and driuen forthe like a calfe to the slaughter house, eftsones beaten and ouerthrowen, retched forth with ropes, armes & legges layed on the Crosse, and therevnto with longe yron nayles through the handes & feete nailed, wyth

many

many strokes of hammers, with many prickin
ges, or euer the nayles might perce by his tene
der and moste blessed flesche and synewes, quite
through the hard timber, vp to the heads of the
nayles: and all this beinge done for the offence
of mankinde, and not his: yet with the men,
which did it, his moste vnkinde countreymen,
his most vnnaturall kinsmen, whom hee firste
made of nothinge, preserued by myracles, deli-
uered from perilles, and cured of diseases, in all
his vexacion and trouble, hee was neuer seene
or perceiued angrye. If one will saye, that anger
is naturall, let him also consider that in Chri-
stes manhoode were all natural powers. If he
will saye, that yre is taken of courage, and in
Christe it lacked not, whom both angelles and
deuilles trembled and feared. The premisses
often reuolued, and borne in the minde, I will
not saye, shall vtterlye extincte all motions of
wrath, which is not possible, but it shall when
it kindleth lightly represse it, and let that it shal
not grow into flame. And in speakinge here of
wrathe, I doe not meane that which good men
haue against vyces: or wyse and discreet gouer-
nours and maisters, against the defaultes or
negligences of their subiects or seruauntes, v-
sed in rebuking them, or moderately punishing
them. For that is not properly yre, but rather
to bee called displeasure, and is that whereof
God speaketh by his Prophet Dauid sayinge,
Be you angrye and do not sinne. And that ma-
ner of anger hath beene in diuers holy men, pro
phetes and other. And it appeared in Christe,
when

Psalme. 4.
Gene. 31.
Exod. 32.
Leui. 10.
Marc. 21.

whan he draue out them, which made their mar ket in the holy temple of God, wher ther ought to be nothing but prayer. And in likewise whē he rebuked the hypocrites, But if none of these things may come so shortly to his remembrāce, that is moued with anger, at the leaste let him thinke on the lesson, that Appollodorus ỹ Phi= losopher, taughte to the Emperour Octauian, that before he spake or do anye thinge in anger, he do recite in order, al the letters of ỹ A.B.C, and remoue somewhat oute of the place that he is in, & seeke occasion to be otherwise occupied. This shal for this time suffice, for the remedies of yre. And he that wil know more of this mat= ter, let him read in my worke called the Gouer nour, wher I therof do write more abundātly:

Of dolour, or heuinesse of minde. Cap. 12.

There is nothinge more ennemye to life, then sorrow, called also heuinesse, for it exhausteth both natural heate and moy= sture of the body, and doth extenuate or make the body leane, dulleth the wit, and darke neth the spirites, letteth the die and iudgement of reason, & oppresseth memory. And Salomon sayth: That sorrowe dryeth vp the bones. And also like as the moathe in the garmente, and the worme in the tree, so doth heuinesse annoye the heart of a man. Also in the booke called Eccle= siasticus. Sorrow hath killed many e, and in it selfe is found no commodity. Also by heuinesse

Pro. 17. and 25.

Eccle. 25. and 38.

death is hastened, it hideth vertue or strength, and heauinesse of hart boweth downe ẏ necke. This is so puisante an ennemye to nature and bodilye health, that to resist the malice and violence thereof are required remedyes as well of the holsom coũsailes found in holy Scripture, and in the bookes of mozall doctrine, as also of certaine herbes, fruites, and spices, hauinge the propertye to expell melancholike humours, and to comfort and keepe liuely the spirites, which haue their proper habitacion in the hart of mã, and moderate nourishinge of the natural heate and humour, called radical, which is the base or foundacion, wherupon the life of man stãdeth, and that failing, life falleth into ruine, and the body is dissolued. Nowe first I will declare some remedyes againste sorowfulnes of harte, concerning necessary counsaile.

Sometime this effecte happeneth of ingratitude, eyther where for benefite, or speciall loue employed, one receiueth damage, or is abandoned in his necessitye, or is deceiued of him, whõ hee trusted, or findeth him of whom hee hath great expectation, forgetfull or negligent in his commoditye, or perceiueth the person, whom of longe time hee hath loued, to bee estraunged from him, or to haue one of later acquaintance in more estimation. This affection nippeth the hart, yea of most wise men, for they loue moste hartelye, not prouoked by carnall affection, but rather by good opinion, ingẽdred by similitude of honest studies, and vertuous maners of long time mutually experienced. And it is not onely

vnto

vnto man greuous, but also vnto God most displeasant and odious, as it is aboundantlye declared in Scripture. Wherfore ỹ person, which feeleth himselfe touched with this effect, before that it groweth into a passion, and wareth a sickenesse, let him call to remembrance these articles followinge, or at the least wayes some of them. For euerye ethe of them maye ease him, though perchaunce they cannot forthwith perfectly cure him.

Consider, that the corruption of mans nature is not so much declared in any thing, as in ingratitude, wherby a man is made worse, than diuers brute beastes. The little ante or Emot helpeth vppe his fellowe, whom he seeth ouerthrowen with burdeine, or by other occasion. Also whan Olyphants do passe ouer any great water, the greatest and most puisante of theim deuide themselues, and settinge the weakest in the middle part, go before trying the deepenesse & perilles, part come after, succouring the weakest or least, with their longe noses, whan they see them in danger. The same beastes haue bene seene not only bring men out of desertes, which haue lost their wayes, but also renuing the displeasures done to them, the whiche gaue them meat as one that slew him, which had committed aduoutrye with his maisters wyfe.

The terrible Lions and Panthers, haue beene seene in their maner, to render thankes to their benefactours, yea and to obiect their owne bodyes and liues for their defence. The same wee may daily behold in our owne dogges.

Cousayes against ingratitude. Appianus in varia historia.

Than in whom thou findeſt the deteſtable vice of Ingratitude, reputing him among the woꝛſt ſoꝛtes of creatures, thincke not that thou haſt loſt a frende, but thinke that thou art deliuered from a Monſter of nature, that deuoured thy ioue, and that thou arte nowe at libertye, and haſt wonne experience to choſe thee a better.

But if this may not ſuffice, than ekſlones conſider, that if thou looke well on thy ſelfe, perchaunce thou maieſt find the fault wherof thou complaineſt, within thine owne boſom. Cal to thy remembꝛance if thou haſt alwaye rendered vnto euery man condigne thankes oꝛ benefit, of whom thou haſte kindneſſe receyued, oꝛ if thou haſt alway remembꝛed, euery one of them, that haue done to thee any commoditye oꝛ pleaſure. Thou ſhalte well perceiue, that what thinge that thou receiueꝺſt in childhoode, thou foꝛgateſt oꝛ diddeſt little eſteeme, whan thou cammeſt to the ſtate of a man. And what thou diddeſt remember in youth, in age, thou diddeſt litle thinke on: thy nourices pappe, her rockinges, watchinges, thou haſt not alway remembꝛed, oꝛ equallye recompenſed. The Scholemaiſters ſtudye, his laboure, his dilligence in a like degree, thou haſt not requited. What greater frende haſte thou had, of whom thou coulꝺeſte receiue anye greater benefites, than thy nouriſhinge and pꝛeſeruinge of thy life, in thy moſt feblenes, thine erudicion, wherby thy nature was made moꝛe excellent. Remembꝛinge this, leaue to be angri oꝛ ſoꝛroꝛwful foꝛ ſo cõmõ a vice: yet it ceaſe not to greeue thee, conferre the

Sene. de benefi. 7.

the ingratitude that doth vexe thee, with ỳ ingratitude, which was shewed by ỳ Israelites, whom God chose for his own people, deliuered from seruage, sheewed for them wonders, preserued them forty yeares in desert, destroied for them kinges, gaue to them the countrey, which flowed milke and honye, defended them against all outward hostilitye, sent vnto theim such abundaunce of riches, that siluer was in Hierusalem, as stones in the streat, and his tabernacle and afterward his most holy Temple amonge them, which he did daily visite with his deuine maiestye, made their kinges to raigne gloriouslye, and spake with their Prophetes familiarlye, and corrected their errours most gentlelye: and yet for all this, theis imbracinge the Paynims Idolatrie, they lefte so gracious and louing a Lorde, & liuinge God, and to his greate despite, gaue deuine honors to calfes of brasse, and other monstruous Images, and at ỳ laste put to most cruel death, the only sonne of God, that had done so much for them.

And if we Christen men do loke well on our selues, reuoluinge the incomparable benefite, whiche wee haue receiued by Christes passion, and consider the circumstaunce of his most excellent pacience, and most feruente loue toward vs, with our forgetfulnes, and the daily breach of our promise, which wee made at oure Baptisme, conferring our mutuall vnkindnes thervnto, there shal appere no ingratitude, ỳ should offend vs. Finallye for a conclusion, beholde well aboute thee, and thou shalte all daye finde

the childzen ingrate to their parentes, and wyues to their husbandes. And wilt thou looke that thy benefite, or vaine expectation, shoulde make the more free frō ingratitude of thy frend whom chaunce hath sent thee, than nature may the parentes to their childzen, or the coniunction of bodyes by lawfull mariage, take vnkindnesse from the wyues towarde the husbandes. The vice therfore of ingratitude, being so common a chaunce, make no worldlye frendshyp so precious, that life or health therefore should be spent or consumed. I haue beene the longer in this place, because I haue had in this griefe sufficient experience.

Death of childzen. If death of childzen bee cause of thy heauinesse, call to thy remembzance some childzen (of whom there is no little nomber) whose liues eyther for vncorrigible vyces, or infortunate chaunces, haue beene more greeuous vnto their parentes, than the death of thy childzen oughte to be vnto thee: consider that death is the discharger of al griefes and myseries, and to them that die well, the firste entrie into life euerlasting.

Losse of goodes. The losse of goodes or auctozitye doe greeue none but fooles, which do not marke diligently that like as nether the one nor the other doth alway happen to them that are worthy, so wee haue in daily experience, that they fal from him soodenly, who in increasing or keping them seemeth most busye.

Lacke of promocion. Oftentimes the repulse from promotion is cause of discomforte. But than consider, whyther

ther in the opinion of good men, thou art demed woorthy to haue such auauncement, or in thine owne expectacion and fantasye. If good men so iudge thee, thanke thou god of that felicity, and laugh at the blindnesse of them, that so haue refused thee. If it procede of thine owne folye, abhorre al arrogancye, and inforce thy selfe to be aduaunced in mens estimation, before thou cãst find thy selfe woorthy in thy proper opinion.

Al other chaunces of foortune, esteeme as nothing, and that long before they do happen. Chaũces of foortune.

The oft recordinge of miserye, prepareth the minde to feele lesse aduersity. And the contempt of foortune, is sure quietnesse, and moste perfitte felicitye.

This nowe shal suffice concerning remedyes of moral Philosophie. Now will I write somwhat touching counsaile of Phisicke, as in relieuing the body, which either by the said occasions, or by the humour of melãcoly, is brought out of temper.

The first counsaile is, that duriug the time of that passion, eschewe to be angrie, studious, or solitarye, and reioyce thee with melodye, or els be alwai in such company, as best may content thee.

Auoyde all thinges that be noyous in sight, smelling and hearinge, and imbrace all thinge y is delectable.

Flee darckenes, muche watche, and busines of minde, muche companyinge with women the vse of thinges very hot and dry, often purgations, immoderate exercise, thyrst, muche ab-

 stinence,

ſtinence, drye windes and cold,

Abſteine frō daily eating of much old biefe or olde mutton, harde cheeſe, hares fleſhe, boores fleſhe, veniſon, ſaltfiſh, colewortes, beanes, and peaſon, verye courſe breade, greate fiſhes of the ſea, as thurlepold, porpiſe, and ſturgeon, and other of like natures, wyne red and thicke, meates beig very ſalt or ſowre, old, burned, or fried, garlike: onyons and leekes.

Vſe meates which are temperatelye hot, and therewith ſomwhat moiſt, boyled, rather than roſted, light of digeſtion, and ingēdring bloude clere and fine. As milke hot from the vdder, or at the leaſt new milked, euen theſe, ſweete Almonds, the yolkes of rere egges, little birdes of the buſhes, chickens & hennes. Wyne white or claret, clere & fragrant. Sweete ſauors in witer hot, in ſomer cold, in ỹ meane time tēperat.

Confortatiues of the hart hot.

Bourage the floure or leafe.
Bugloſſe.
Baulme mint.
Elicampane.
Cloues.
Cardamomum.
Roſemary.
Lignum alowes.
Muſke.
Ambergriſe,
Saffron.
The bone of the hearte of a redde deere.
Wyntes.
The rinde of Citron.
Beene.
Cububes.
Baſill.

Confortatiues of the hart cold.

Violettes.
Perles.
Corall.

The

The vnicornes horne.
Dide appulles which be good.
Roses.
Saunders.
The Oliphantes toothe.
Water lylies.
Coriander prepared.
Confortatiues temperate.
Iacincte.
Saphire
Emeraudes.
Myrabolanes, called kebuli.
Buglosse.
Gold, siluer.

Of Ioye.

IOye, or gladnesse of hart doth prolonge the life, it fatteth the bodye that is leane wyth troubles, bringe the humours to an equall temperaunce, and drawinge naturall heate outwarde. But if it be sodayne and feruente, it oftentimes slayeth, for as muche as it draweth to sodainly and excessiuelye naturall heat outewarde. And therefore diuers men and women haue beene seene to fall in a sounde, whan they haue sodainly beholde the persons, whom they feruently loued.

A woman in Rome, hearinge first, that her sonne was slaine in battaile. After whan hee came to her, shee seinge him aliue, imbracinge eche other, she died in his armes. This wel considered, againste suche inordinate gladnesse, the best preseruatiue is to remember, that the extreeme partes of mundaine ioye is sorrowfulnesse: And that nothinge of this worlde, may so much reioyce vs: but occasiō may cause it to be displeasaunt vnto vs. T. Liuius

The

The dominion of ſondrye complexions. Cap. 13.

IT ſeemeth to mee not inconueniente, that I doe declare as well the counſayles of aunciente and approued Authors, as alſo myne owne opinion, gathered by diligente markinge in dailye experience, concerninge as well the neceſſarye diete of euerye complexion, age, and declination of healthe, as alſo the meane to reſiſt the diſcraſies of the bodye, before ſickneſs be therin confirmed, leauinge the reſidue vnto the ſubſtantial learning and circumſpect practiſe of good Phiſitions, whiche ſhall the more eaſilye cure their pacientes, if their pacientes do not diſdaine to beare awaye and followe my counſaile.

And firſt it ought to be conſidered, that none of the 4. complexions haue ſolely ſuch dominion in one mans or womans bodye, that no parte of any other complexion is therwith mixt. For when we call a man ſanguine, colerike, fleumatike or melācoly, we do not meane that he hath bloud only without anye of the other humors, or choler without bloude, or fleame without bloud or melancholye, or melancolye without bloud or choler, And therfore the man, whiche is ſanguine, the more that he draweth into age wherby natural moiſture, decayeth, the more is he cholericke, by reaſon that heat ſurmounting moyſture, needes muſt remaine heat and drith. Semblablye the colerike man, the more that he

hee waxeth into age, the more naturall heate in him is abated, and drith surmounting naturall moisture he becommeth melancholike, but some sanguine man hath in the proporcion of temperatures, a greater mixture with choler, than an other hath. Likewise the cholericke or fleumaticke man with the humour of sanguine or melancholy. And therfore late practisers of Physicke are wont to cal men, according to the mixture of their complexiõs, as sanguine colerike, fleumatike sanguine &c. Moreouer, beside the naturall complexions, which man receiueth in his generation, the humours, whereof the same complexions doe consist, beinge augmented superfluously in the body or members by any of the saide thinges called not naturall, euery of them do semblably augmente the complexion, whiche is proper vnto him, and bringeth vnequall temperature vnto the body. And for these causes, the sanguine or fleumatike man or woman, feelinge any discrasie by choler happened to them by the saide thinges, called not Naturall, they shall vse the diete described hereafter to him, which is naturally cholerike. Semblable the cholerike or melancholike man or woman, hauinge anye discrasie by fleame to vse the diete of him which is naturally fleumatike, alwaye remembringe, that sanguine and fleumatike men haue more respecte vnto drithe, cholericke and melancholye vnto moisture, and that alway as the accidentall complexion decayeth, to resort by little and little to the diete, pertayning to his naturall complexion.

The

The times appropried to euery naturall humour. Cap. 14.

BUt first it must be considered, that where the foure humours be alway in man, and in some man commonlye one humour is more abundant than an other naturally, that is to say, from his generacion. The saide humours haue also peculiar times assigned to euerye one of them, wherein eche of them is in his moste power & force, as after insueth, after the description of Soranus.

Soranus Ephesius.

Fleame hath most puisaunce in winter, from the viii. Idus of November, vnto the viii. Idus of Februarye, wherby are ingēdred Catarres or reumes, the vuula, the coughe and the stitche. This humour is part in the head, parte in the stomacke. It hath dominion from the 3. houre of nighte, vntill the ninthe houre of the same night.

Bloud increaseth in Springe time from the viii. Idus of Februarye, vnto the viii. Idus of May, whereof are ingendred feuers, and swete humours, which do shortly putrify: the power of this humour is about the hart, and hath dominion from the ninth houre of night, vntil the third houre of the morning.

Redde choler hath power in Sommer from the viii. Idus of may, vntill the viii. Idus of August, whereby are ingendred hot and sharpe feuers: this humor is specially in the liuer, and hath dominion from the third houre of day, vntill the ix. houre of the same day.

Yelowe

Yelow choler, wherof is ingendred ỹ fleame of the stomacke, is norished in Autumne, which beginneth the viii. Idus of Auguste, and during vnto the viii. Idus of Nouember, and maketh shaking feuers and sharpe: the blacke choler that increaseth, and than foloweth thickenes of the bloud in the veines. Black choler or melancholye most raineth in the splene, and it rayneth from the ix. houre of day, vntill the thyrde houre of night.

Peculiar remedyes against the distemperaunce of euery humour.

If the distemperaunce be of bloude, helpe it with thinges cold, sharpe and dry, for bloud is moist, hot, and sweete.

If it be of red choler, geue thinges colde, moyst, and sweete, for red choler is bitter and fyrie. If it be of blacke choler, geue thinges hot moist and sweet. for blacke choler is sharpe and cold. If the disease be of salt fleame, geue thinges sweet hot and drye, thus sayth Soranus. Notwithstanding where there is aboundance of cold fleame not mixt wyth choler, there thinges verye sharpe and hot be moste conuenient, as tart vineger with hot Roses and seedes or wynes, strong and roughe honye being sodden in the one and the other, or where choler is mixt with fleame: syrope acetose made with vineger and sugar boyled, somtime with herbes, rootes, or seedes, which maye dissolue fleame & digest it. Soranus in arte medendi.

Diet

Diet of them, vvhich are of ſanguine complexion. Cap. 15.

FOraſmuch as in ſanguine mē, bloud moſt reigneth, vvhich is ſone corrupted, it ſhalbe neceſſary for them vvhich are of that cōplexion, to be circumſpect in eating meat, that ſhortlye vvill receiue putrifaction as the more part of fruites, ſpeciallye not beinge perfectlye ripe, alſo meates that bee of ill iuice, as fleſh of beaſtes to olde or ponge, vdders of beaſtes, braynes, except of capons & chickens, marow of the backbone, much vſe of Onions, leekes, garlicke, much vſe of old figges, muche vſe of rawe herbes, and all thing vvherin is exceſſe of heat, cold, or moyſture, meates that be ſtale, fiſhes of the fennes or muddye vvaters, and to much ſleepe, as experience ſheweth.

Diete of cholericke perſons. Cap. 16.

TO them vvhich be colerike, beig in their naturall temperature, and hauinge not frō their youth vſed the cōtrarye, groſſe meates moderatelye taken, be more conuenient, than the meats that be fine, and better ſhal they digeſt a piece of good biefe, thā a chickens legge. Choler of his propertye rather burninge than well digeſtinge meates of lighte ſubſtaunce, notvvithſtandinge ſome gentlemen vvhich be nicelye brought vp in their infancye, maye not ſoe vvell ſuſtaine that diete as poore men, beinge the more parte vſed to groſſe meates,

tes, wherfore their diet must be in a temperāce, as yonge biefe. olde beale, mutton, and venison poudred, yonge geese, and such like, concerning their complexion with meates like therunto in qualitye and degree, accordinge to the counsaile of Hippocrates. And as he perceiueth choler to abounde, so to interlace meates whiche be colde in a moderate quantitye, and to alay their wine more or lesse with water, eschewinge hot spyces, hot wines, and excessiue labour, whereby the body may be much chafed. Also he may eate oftner in the day than anye other: forseene, that there be suche distance betweene his meales, as the meate before eaten be fullye digested, which in some person is more, in some lesse, according to the heate and strengthe of his stomacke, notinge alway that the cholericke personne digesteth more meate than his appetite desireth, the melancholike person desireth by false appetite more than his stomacke may digest. And to a cholericke person it is righte dangerous, to vse longe abstinence: for choler, finding nothing in the stomake to concocte, it fareth than, as wher a little pottage or milke, beinge in a vessell ouer a great fyre, it is bourned to the vessell, & vnsauerye fumes and vapours doe issue oute therof. Likewyse in a cholerike stomake, by abstinence, these inconueniences doe happen, humours adust, consuming of naturall moisture, fumosities and stinkinge vapours, ascendinge vp to the head, whereof is engendred duskinge of the eyes, heade aches, hot and thinne reumes after euerye little surfet, and manye other incon=

* Similo.

noyfull, whiche are verye colde, viſcous or ſlymye, fat or ſone putrifyed, eating much and often, ſpecially meates ingendring fleame, which be remembred in the table procedinge. All thinges be good, which are hot and dryе, alſo meates and drinckes which be ſower: Onyons alſo, and Garlike moderatly vſed, be verye commendable: in pure fleame not mixt with choler, muche vſinge of ſalt, ſpecially dryed. Pepper groſſe beaten, and eaten with meate, oughte to bee with all fleamaticke perſons familiar, alſo ginger is right conuenient, but not to be ſo frequentlye vſed as pepper, foraſmuche as the nature of pepper is, that beinge eaten, it paſſeth throughe the bodye, heatinge and comforting the ſtomake, not entring into the veynes, or annoyinge ẏ liuer, which vertue is not in ginger. Ginger condite, the which wee doe call greene ginger, ſpeciallye condit with ſugar, if it maye be gotten, and alſo Mirabolanes called kebuli condite in India be moſt excellent remedyes againſt fleame, alſo the herbes, which are remẽbred afore in the Table of digeſtiues of fleame, and the rootes of Perſeley, Fenell, Yreos, Elicampane, & carretes be very cõmendable. Exerciſe twiſe in a day, the ſtomakes being almoſt emptye, ſo that ſweat begin to appeare, is very expedient, cleanſing of the body from all filthyneſſe, with rubbinge and wyppinge, oftentimes with waſhing, ſpeciallye the heade and partes there about, moderate ſweatinge in hot bathes or ſtoues, be to this complexion neceſſarye, ſpecialiye whan they haue eaten and dronken exceſſiue-

ceſſiuely. The head and feete to be kepte from cold, and to dwell high and farre from mooꝛes, and marſhes, is a rule right neceſſary, alſo to abſtain from eating herbes and rootes not boiled, and generally from all meates which will not be eaſely digeſted.

The diuiſion of melancoly, and the diet of perſones melancolike Cap. xviij.

MElācoly is of two ſoꝛtes, thone is called naturall, which is only cold & dꝛye, the other is called aduſte oꝛ burned. Natural melancoly is (as Galene ſaith) ỹ reſidence oꝛ dꝛegges of the bloud & therefoꝛe is colder and thicker than the bloud. Melancholy aduſt is in foure kindes, either it is of naturall melancoly aduſt, oꝛ of the moꝛe pure part of the bloud aduſt, oꝛ of choler aduſt, oꝛ of ſalt fleume aduſt. But of al other, that melancoly is woꝛſt, whiche is engendꝛed of choler, finally all aduſt melancoly annoyeth the witte and iudgemēt of man. Foꝛ whan that humoꝛ is hette, it maketh men mad, & whan it is extincte, it maketh men fooles, foꝛgetful and dul. The naturall melancoly kept in his temperance, pꝛofiteth muche to true iudgement of the witte, but yet if it bee to thicke, it darkeneth the ſpirites, maketh one timoꝛous, and the witte dull: If it be mixt with fleume, it moꝛtifieth the bloud with to muche colde, wherfoꝛe it may not be ſo little, that the bloud and ſpirites in their feruentneſſe, be as it were vnbꝛideled. whereof do happen vnſtableneſſe of witte, and ſlipper remembꝛance, noꝛ yet ſo much, that by ỹ weight therof (foꝛ it is hea-

Ex Marcellio ficino de vita ſana.

tue approching nigh to the earth) that we seme to be alway in slepe, and nede a spurre to pricke vs forward. Wherefore it is right expedient, to kepe that humour as thinne as nature will suffer it, and not to haue to much of it. But now we to the diete pertaining to them, whom this humour annoieth. The knowlage that melancoly reigneth, is oftentimes, heuinesse of mynde, or feare without cause, slepynes in the membres, many crampes without repletiō or emptinesse, sodein fury, sodein incontinencie of the tounge, muche solicitude of light thinges, with plainenesse of the visage, and fearfull dreames of terrible vysions, dreaming of darkenesse, depe pittes, or death of friendes or acquaintance, and of all thyng that is blacke. The meates conuenient are they, which be temperatly in heate, but specially they that be moiste meates soone digested, and they rather boyled then rosted, temperatly mixte with spices, mylke hotte from the vdder, or late mylked, is verye conuenient for that complexion, swete almondes blanched, and almond mylke, the yelke of rere egges, and finally all thinges, whiche ingender pure bloud, and all that is writtē in the chapter of age. All these be ill for them. Wine thicke or troublous, specially red wine, meates hard, drie, very salte or sowre, burned meate, fried meat, much biefe, hares flesh, beanes, roket, colewortes, musterd, radishe, garlyke, except there be much winde in the bodie, for than is it very holsome, onyons, lekes, finally all thinges whiche heateth to muche, keeleth to much, or drieth to muche, also wrath,

wrathe, feare, compassion, sorowe, much studie or care, muche idlenesse or reste, all thyng that is greuous to see, to smell, or to heare, but most specially darkenesse. Moreouer much dryng of the bodye, either with longe watche, or with much care & tolling of the mynde, or with much lecherie, or muche eating & drinking of thinges that be hotte and drye, or immoderate euacuacion, labour, abstinence, thirst, going in the aire vntemperatly hot, cold, or dry, all these thinges doo annoye them that be greued with any melancoly. It is to be diligently consydered, that where melancoly happeneth of choler adust, there meates whiche be hot in working, would be wisely tempered, and drinking of hot wynes would be eschewed, semblable cautele would be in sauours. Not withstanding moderate vse of small wynes clere and well purified, is herein very commendable, the humour thereby beyng clarified, and the spirites clensed, but the abuse or excesse thereof, doth as muche damage.

Also it is right expedient, to putte into wine or ale, a gadde of stiuer or gold, glowyng hot out of the fyre, to temper hot meates with roses, violettes, saunders, rose water, borage, bugloss, baulme called in latine Melissa, or the water of al thre drōken with good wine, white or claret, or made in a iulep with suger, is wōderful holsom, chewyng of lykorise, or raisons of corance, is right expedient, but most of all other things, mirth, good cōpany, gladnes, moderat exercise, with moderat fedig. And thus I leaue to speke of diets, aptly belōging to the. iiij. cōplexions.

THE FOVRTH BOOKE.

VVhat cruditie is, and remedies therefore. Cap. primo.

IVVill somewhat write of two discrasies of the bodie, whiche doe happen by the excesse or lack of things called not naturall, wherof I haue spoken before. The one is called cruditie, the other lassitude, whiche although they be wordes made of latine, hauing none apt Englishe word therfore, yet by the diffinition & more ample declaration of them, they shalbe vnderstande sufficiently, & from hencefoorth vsed for english. But first it shal be necessary to consider that concoction is an alteratiō in the stomake of meates & drinkes, according to their qualities, whereby they are made like to the substance of the body. Cruditie is a vicious concoction of thynges receyued, they not being holely or perfectly altred. The cause therof is, somtime the distēperature of the stomake, sometime inflammations, somtime matter congeled, or impostumes in the stomacke, otherwhile ingurgitation of meate and drinke: or for the vicious qualitie of the same meates or drinkes, or the receiuing therof out of order, or lack of

Concoctiō what it is.

Crudite what it is

The cause of crudite.

of exercise, or of conuenient euacuation. Galen sayth, that in crudity or vicious concoctiō it must be considered, as well if the iuice be vterly corrupted, and may not be sufficiently cōcocte, as also if it be in the waye of concoction, for if it be corrupted it must be expelled by sweat or vryne, if it be halfe concoct, than muste suche thinges be ministred, as maye helpe to profite concoction, hauinge regarde to the qualitie and temperaunce of the iuice, that is to saye, whether it be thicke or thinne, fleumatike or cholericke: whiche shalbe percepued by the diet proceding, and also by other things named not naturall, for fleumatike meates eatē in great quātitye or often maketh fleumaticke iuice.

Likewise doth lacke of conuenient exercise, to much rest or idleneſſe, as cholerike meates and vehemente labours doe make cholerike iuice in Sommer, & melancholike iuice in Autumne, specially where labours be continual or longe during. Also wher the labour is with muche sweate, there is the vryne more grosse: where it is without sweate, ther is it thinner. Moreouer the colour and substaunce of the vrine declareth the temperaunce of the iuice, which shal be hereafter declared in the table of vrynes.

Semblably the coloure of the bodye declareth the iuice that is in it, for beinge whiter than it was wonte to bee, it signifyeth abundaunce of fleame, being more pale or yelow, it betokeneth excesse of choler, if it be blacker, it signifieth melancoly, if the ill iuice be much in quantitye and the bloud little, the ill iuice woulde be digested,

and expelled with ſuche thinges as do ſerue for that temperature, but if the bloud be much, and the ill iuice little in quantitie, there ſhoulde the vaine be opened, and after ſufficiente bleeding a conueniente purgation geuen, hauinge regarde as well of the quantitye of the iuice, as of the kind therof, in caſe ỳ either for age or for tymorouſnes, a man will not be let bloud, than muſt he be purged by ſiege in more abundaunce.

But if he in whom is little good bloud, & much ill iuice, and feeleth a laſſitude or wearineſſe in all his bodye, he ſhould neither be let bloud, nor receiue purgation, nor yet labour or walke muche: but abide in muche quiet, and aſſaye to ſleepe much, and receyue ſuch meates, drinkes, and medicines, which dothe extenuate or make thinne, cutte, and digeſt groſſe humors, without vehemente heate, whereof it is written in the table of digeſtiues: in the nomber of whom is Oximel, beinge well made, or Acetoſus ſimpler, where the iuice is muche cholerike or melancolike. Semblabli, capers with oyle and vineger be prayſed of Galen. Whan there appeareth in the vrine a reſidence lighte and white, than wyne white or claret moderatelye taken, helpeth to concoction, maketh a good iuice, and prouoketh vrine, than increaſe fricacions and exerciſe by little and little, and than let him retourne to his naturall diete. In whom is aboundaunce of rawe iuice, and outwardly feeleth a laſſitude, to theym Galene counſayleth, the ſecond or third day to geue Weath, wherein Iſope is boyled, afterward to vomit.

The

The meane to escape crudity, is to be diligente in obseruation of the counsels before written, concerninge the thinges called not natural, not much vsing meates that be verye harde to concoct, also fat meate, and meates longe kept, also corrupted or stinking, sweete fruites, and bankettinge dishes, hastye feedinge without good chewinge, also muche or verye ofte drinking at meales, very much heate, or very much cold after meate.

Furthermore it muste be considered, that all things which bringeth griefe to the body, is ingendred either of to much abundance of iuice, or of the vicious quality therof: He that is sicke of abundance, the diete of him wholye consisteth in reducing the iuice to a conuenient quantitye. He that is greeued with the vicious quality of the iuices, his order resteth in making the iuyces equall in temperature. Moreouer, where ỹ which passeth out of the body, is lesse than that whiche is receyued into the bodye, there happeneth sickenesse, whiche commeth of aboundaunce. In the which case it ought to be diligently foreseene, that ther be obserued a conuenient meane of meates and drinckes, in respecte of that which is expelled out of the body, which maye be done if the quantitye of eche of them be wyselye considered. And where abundance is, there ỹ quãtity or quality, or both be tempred. Alway remember, that of crude iuyce be diuers kindes, some be colde and fleumatike, some be hot and cholerike, other be more thin and watrie, some of blacke choler or melancolike. They

which do abound in any of them, muſt abſtaine from ſuch meats and drinkes, which do ingender ſuch iuice as doth annoye them: thoſe meates and drinks be declared in tables proceding.

Aetius ſermone .9. Aetius alſo woulde that hee ſhoulde drincke a draught of cold water, affirminge, that thereby the ſtomacke beinge corroborate, driueth out of him downe into the bellye, that which cleaueth faſt to it. I my ſelfe vſing to drinck faſting, berye ſmal biere or ale, whan I haue bene in that caſe haue found eaſe by it. Paulus Aegineta willeth, that at the beginninge, the legges and armes ſhould be rubbed wt a courſe linnen cloth, the legges downward to the feete, the armes to the toppes of the fingers, and whā they be wel chafed, than to rubbe them againe with ſome oyle, that doth open the pores, and diſcuſſe the vapors, as oyle of Camomill, oyle of anete, and other like, he prayſeth much Muſſe, or the water of honye, ſpecially if ſome Iſope be boyled in it. Galen, & al other do agre, that in this caſe pepper bruiſed and eaten with meate, is verye expedient: And where there is much wind in ꝑ ſtomake, than to eate all times of the day of the medicine made of ꝑ three kinds of pepper, time, anise ſeede, and hony clarifyed, which is called Diatrion piperon, or that which is called Dia ſpolticon, or Diapiganon, whiche is made of Cummine ſtieped one daye & a nighte, or lenger in tart bineger, and after fryed or layd on a burning hot ſtone, and made in pouder, alſo pepper and rue dried ſomwhat, and made into pouder all in equall portions, and mixte with clarifyed hony

Diatrion piperon

Diapigenon

hony. Galen addeth therto salte peter, called in latin Nitrum. The confection made with the iuice of quinces, and is called Diacitoniten, is very excellent. But it is to be diligently noted, that where cruditie is in a cholericke personne, there would the said medicines be temperately vsed, & the saide Diacitoniten, to haue little or no spices in it. And for my parte, being of a colericke humour mixt wt fleame, many yeres cōtinually in cruditye, I neuer found any thinge better then fine Reubarbe chewed with raisōs of corens, whiche I toke by the counsaile of the worshipfull and well learned phisition, master doctour Augustine, whoe in his maners declareth the gētlenesse of his auncient bloud, which medicine I do not leaue to vse dailye fastinge, when I feele some cruditye to begin. Also syrope acetose, that is to say, sugar soddē in pure vineger, and litle water, vntill it be thicke as a syrope, is somtime conuenient, and that as wel to cholericke persons, as vnto fleumaticke: and if fleame be abundāt than with rootes and seedes of fenell and perseley sodden with it. Also in that case Oximell, that is to saye, honye aud water sodden together, with the saide rootes and seedes, and a quantity of vineger put therto in the boyling, is very commendable. If the paciente bee verye costiue than the medicine of Galen called Hierapicra, from halfe an ounce to an ounce, taken in water of honye or ale, or then in pylles the wayghte of a grote, and a halfe, or two grotes, if the stuffe bee good, wyll pourge the body sufficiently, without making the

the body weaker. Also that medicine by clensing the stomacke and body, deliuereth a man & woman, from many perillous sicknesses.

If the humors in the stomake be not putrified, but that it is greued with abundaunce of salte fleame, I haue found that milke newe milked, wherein is put a quantitye of good hony or suger, and three leaues of good speare mints, and a little boyled, so being dronke warme fasting, the quantity of a pinte, and resting on it, without eating or drinking any other thing ỳ space of three houres after, haue abundantly purged and comforted the stomacke, but where there is no fleame, but onely choler, it is not so holsom, but rather hurteth, makinge fumosities in the head, wherof commeth head ache.

Of distillations called commonlye reumes, and of some remedies against them right necessary. Cap. 2.

FOrasmuch as at this presente time in this Realme of Englande, there is not any one more annoyaunce to the healthy of mans body, than distillations from the head called reumes, I will not let to write somewhat of them, whereby men maye take benefite if they will, although some Phisitiõs, more considering their market, than their duity to God and their countrye, will be neuer so muche offended with mine honest enterprise.

Distillacion is a droppinge downe of a liquid matter out of the head, and fallinge either into

into the mouth, or into the nose thrilles, or into the eyes, & somtime into the cheekes and eares: that which falleth into the mouthe, is receiued of the throte, into that part, which is the instrumente of the voyce, whiche at the firste maketh hoarcenesse, and in processe of time maketh the voyce litle, and vneath to be heard. And if the reume be sharpe, it raiseth the inner skinne of ye throte, and somtime it doth exulcerate the lunges. If it doth fall into the stomacke, the reume being colde, it altereth the body into a colde distemperance, if it be hot it maketh a hot distemperature, and doth somwhat exulcerate in processe of time: And at the beginninge abateth appitite, and maketh feeble concoction. The colde reume, maketh concoction flow, and also cruditye, and ingendreth foure fumes in the mouth. If it be corrupted, it tourneth also nourishmēt vnto corruption, which maketh vpbraydinges fumishe or sharpe, or of some ill quality, which cānot be expressed. If the matter do descend lower, it tormēteth the guttes called ieiunium & colon, and toucheth other vessels, from whence procedeth digestion. In this discrasy. ij. things are to be prouided for, first to let that the reume doe not distill into the saide places, or if it hath done, that it be shortly expelled from thence.

First to let that it shal not distill, it shal be necessary to eate some meate the soner in the morning, if there hath not proceded replecion.

Where the temperature of all the body is colerike, & the stomake is weake, the stomake wold be made stronge with suche thinges as of their

pro-

propertye do comforte the stomacke, forseene ỹ they be moderately cold and moiste: And that which is alreadye fallen into the stomake, must be expelled with vomit or siege, prouoked with wormewood strieped all one day and a night in a little smal white wyne, or small ale and stale, which haue vertue only to wype away ỹ filthe from the stomake, but if it be sucked deepe into the filthes of the stomacke, than is it better to take the medicine called Hierapicra, eyther in pouder with drinke warmed, or els in pilles, to the nomber of fiue or moe in the morninge, .vi. houres before anye other meate or drincke taken, afterward to nointe the mouthe of the stomacke with oyle of Mastike or Nardinum tẽperately warme. Alwaye if a hot reume do fall into a hotte stomacke, then meates and drinkes which be cold in vertue would onelye be vsed, where the stomacke is distempered with heate, and the reume distilleth into a cold heade, there is ỹ discrasie hard to be cured: And they which be so affect or diseased, muste take such thinges as maye dissolue the fleame, and clense the stomacke withoute heatinge thereof, of the which vertue we know Oximell to be of. vide 38.

If the stomacke and heade be both distempered with colde, than must be vsed meates drinkes and oyntementes, which onlye be hot, and vtterly to forbeare all that is cold.

By these distillacions and reumes happeneth manye other greeuous diseases, besydes those wherof I haue spoken, as in the head whirlinges, called in latine Vertigines, sodeine soundinges

binges, falling sickenesse, poses, stinking of the nose, called Polipus, sores in the mouth, toothe ache, pinne and webbe in ye eies, dulnesse of hering, quinces, fretting of ye bowels, with flixes, shortnes of breth, grief in the heart, passeies, ache in the muscules and joyntes, wherefore it is not to be neglected. And I do much marueil that our phisitions do not more studiously prouide therefore remedies. I my selfe was by the space of foure yeres continually in this discrasie, and was counsayled by diuerse phisitions to kepe my head warme, and to vse Diatrion piperion, and suche other hotte thinges as I haue rehersed: at the last feling my self very feble, and lacking appetite and sleape, as I happened to reade the boke of Galen, De tẽperamentis, which treateth De inequali temperatura, and afterwarde the. vi. booke, De tuenda sanitate, I perceiued that I had bene long in an errour. Wherefore firste I did throwe awaye my quilted cappe, and my other close bonettes, and onely did lye in a thinne coyfe, whiche I haue euer since vsed both wynter and sommer, and ware a light bonet of veluet onely, than made I oximell after the doctrine of Galene, sauing that I boyled in the vineger rootes of persely and fenell, with endiue, cykory, and betayne, and after that I had taken it three daies continually, euery daye three spones full in the morning warme: than toke I of the same oxymell, wherin I had infused & steped one dramme of Agarike, and halfe a dramme of fine Reubarbe, the space of. iii. days and. iii. nightes, which I

re-

receiued in the morning, eating no meate fyue howres after, and that but a little brothe of a boyled henne, wherof insued eight stooles abū-dant of choler and fleume: soone after I slepte soundly, and had good appetitite to eate. After supper I would either eate a fewe coliāder se-des prepared, or swalowe downe a little fine mastix, and forbare wyne, and dranke only ale, and that but little and stale, and also warmed. And somtime in the morning would take a par fume of Storax calamita, and nowe and than I would put into my nosethrilles either a leafe of grene laurell, or betain, or water of maioram bruysed, which caused the humour to distyll by my nosethrilles. And if I lacked storax, I toke for a parfume the ryndes of olde rosemary and burned them, and held my mouth ouer the fume cloasing mine eies: afterwarde to comforte my stomake and make it strong, sometime I would eate with my meate a little white pepper grosse bruised, sometime Galens electuarie made of the iuyce of quinces, called Diacitonites, some-time marmalade of quinces, or a quince rosted. And by this diete, I thāke almighty God, vn-to whom only be geuen all glory, I was reduced into a better state in my stomake and head, than I was .xvi. yeares before, as it maye ap-peare vnto them, which haue lōg knowen me. ¶ And this haue I not written for vain glory or of presumption, but to the intente that they whiche haue their bodies in like temperature as mine was, that is to say, beyng cholerike of complexion, and hauing reumes falling out of

a hotte

a hotte head, may if they liste assaye mine experience, or in the stede of my saide infusion, take Hierapicra, with ale or water to pourge them, whereof shall not insue so muche peryll, as of corrupted syropes, and other confections called Magistrales, made with olde rotten drugges, though the phisitions be neuer so wel lerned. In bodies of other temperature, I would not that mine experiēce should be practised but with distretion, tempering the medicine, as the qualities of the stomake and head doo require, remembring alway, that hot reumes be thinne and subtill, colde reumes be for the moste parte thicke. Also that they whiche be thinne, would be made thicke, that they perce not so fast. And that they which be thicke, would be made thin, that thei may the soner be purged. Finally this dare I affirme, that the reumes, whiche of late time haue bene more frequēt in this realme, thē thei were wont to be. xl. yeres passed, haue happned of none occasion more than of bankettings after supper, & drinking much, specially wine a little after slepe. An other thing is the keping the head to hotte or to long couered, wherby the braine, which is naturally colde, is distempred with hot vapors ascending from the stomake, those same vapours being let to euaporate or passe forth out of the head, & therfore be cōcrete or gathered into humour superfluous, whiche stilleth downe eftsones out of the head into the places before rehersed. Yet nowe a dayes if a boy of. vij. yeres age, or yong man of. xx. yeres, haue not. ij. cappes on his head, he & his frends

wyll thinke that he may not cõtinue in health. And yet if the inner cappe bee not of ueluet or sattyne, a seruing man feareth to loose his credence. A parson, vycar, or parish prieste, by vsing their veluet cappes embroudred with laces, doe make some men thinke that they be ashamed of their crownes, that reuerende token of the order of priesthoode, the whiche notable abuse, I much meruayle that the byshops will suffer, specially they which haue had leysure to reade the woorkes of sainct Cipriane, saincte Hierome, Chrisostomus, sainct Ambrose, and sundrye decrees made by the olde fathers, concerning ỹ honest vesture of prieستes, which although it seeme a light matter to some men, yet it augmenteth or minisheth not a little in prieستes, the estimation of their conditions. Salomon confirming the same, saying: The garmẽt the gate, and laughter of a man declareth what he is. But this matter wil I leaue to an other place, where I intend to speake more abundãtly of it, if it be not the sooner amended. Nowe to conclude, as long as the said occasions continue, so long men shal not be without reumes although they were all perfect phisitions.

By vvhat tokens one may knovve vvhether the stomake and head be hotte or colde.

NOw to retourne to the remedies against the sayd annoyance, wherof hapneth so many great sicknesses, I wil be bold to wryte

write a little out of the workes of the moste famous and expert phisitions. First the cause of ℔ reume must be digested, after expulsed, thirdly diuerted, that is to say, tourned from the eien or throte, into the nose, from whence it may be more easely pourged. Fourthly it may be stopped, that it shall not distill. In hotte distillations the head is very hotte in feeling, the reume beyng in the mouthe is thinne and warme, the tōgue or cheekes within blistered, the face sometime redder than it is accustomed to bee, sometime a burning within the nose. To the which haue this hotte reume, may be geuen the seede of white popy. Diacodion made of the heades of white poy and rayne water. Amylum with mylke, if there be no feuer, penidees, malowes, orage, gourdes, and spynage, boyled and eaten with oyle of almondes, syrope of violettes, nenupher, or the wine of sweet pomegranates, ℔ water of a greate cucumber, boyled with a litle sugar, beinge dronke, doeth mitigate cholar, stoppeth the reume, and easily loseth the bealy, the seedes of mylons brayed in a morter with water, and strayned with softe bread, hauynge sugar put to it, maketh an excellent good meate against the hotte reumes, plaisters made of barley bruised, violettes, popy, and camomyll boyled in water, wherein spounges or linnen cloathes being dipte, shoulde be layed on the head, and the genitories or legges therwith washed. If the sicke man can not sleape, than the sayed partes with the bealy and foundement shall be noynted with the oyles of violets and Nenuphar,

phar, the sauour of camphar in rosewater with violettes is good in that case. Galene exhorteth and I haue proued, that in a very hotte reume, whiche hath stylled faste, the pouryng of colde water vppon ones head had stinted the reume. He that is therin diseased muste eschewe goyng in the sunne, or to come nyghe a great fyre, or to stande or be long couered, or to weare muche on his head, he muste rest muche, and prouoke him selfe to sleape a night, but not very long, and to lie on the one side on a harde bedde, hauing his head highe, also rubbing of his legges before meales is very holsom. Cold reumes be perceiued by coldnes of the humour and head with paleneſſe of the visage, all colde thinges increasing the reume. These thynges are good against it, the decoction of cicer with hony and rayſins, spiberd muttes tosted eaten after meales, nothinge is more holsome then abstinence, specially in the euening, they which haue it, muste beware of Northren wyndes, the Mooneshyne by nyght, washynge in colde water, and to be long bareheaded. The seedes of Nigella a little tosted and put into a piece of thinne sarcenet and smelled vnto, stoppeth the reumes.

Nigella

Neesyng in the beginning of the reume is dispraised of Galen, but after that the matter is digested, it is very holsome: that may be made with leaues of laurel or betein put into the nose thryls, the iuice of cole wortes, the rootes of red beetes, water of Maioran. A prety medicine for that purpose proued. The iuice of yong beetes

To cause Neesyng

and

and Maioram of eueriche, one ounce, good white wyne eight ounces, saffron the weighte of twoo pence, that being hette and taken in the mouthe, shall be drawen up with breath to the place, wherby the distiliation falleth out of the nose into the mouthe. And if the reume doe distill into the cheekes and teeth, I haue proued, that the iuice of grounde Iuie, and that herbe which we cal Mouse eare, taken within a quil into the nosethrylles, oftentimes purgeth exceadingly the reume, and taketh away the ache of the teethe.

¶ Gargarisyng, if it bee not discretely vsed, may do more harm thā good, bring down much abundance of matter vndigested, but taken in order with water, hony & pepper, or with Isope and figges boyled in white wine, and takē very hot in a gargarise is right conuenient.

☞ For compassion which I haue of them that be vexed with toothe ache caused of reumes, I wyll by the leaue of phisicions conclude this chapter with an excellente medicine against the said passion, whiche is written of an honourable Phisition of late yeares, whiche medicine also maketh teethe faste whiche bee loose, and also stoppeth the superfluous bleeding of gummes, wherwith the breath is made vnsauery.

Take the ryndes of Caper rootes, the rootes of brembles, whiche dooe beare blacke bearies, the flowers of pomegranates called Balaustia of euery of theim, the weight of twoo ducates, pelytorie of Spaine one ducate, seede of white henbane, the ryndes of mandrage, of euery of

Against ye toothache caused of Reumes.

 them

them one ducate and a halfe, spourge of the gardeine one handfull, alume of the rocke two ducates, boyle all this in whyte wyne or clarette, which is very rough in taste, and straine it, therewith let the pacient oftentyme washe his mouthe. Albeit I will counsayle theym, whiche will take this medicine or any other, firste to pourge the cause of the reume, as before is rehearled, or in any other wyse, as they shalbe counsayled by well learned and discrete phisicions.

Of lassitude. Cap. 3.

LAssitude is a dispositiō toward sickneſſe, wherin a man feeleth a sorenesse, a swelling or an inflamatiō. Sorenesse happeneth of humours sharpe and gnawynge, as after great exercise and labours, which lassitude happeneth to thē, whose bodies are ful of ill iuice and excrementes. Also after crudities in them which are not exercised, or doe abide long in the heate of the sunne. It may also be in the body, wherein is good iuice, if he be fatigate with immoderate exercise. In them, which doo feele this lassitude, the skin apperyth thicke and rough, and there is felt a griefe sometime in the skinne onely, sometime also in the flesshe, as it were of a soze. The cure therof, is by much and pleasāt rubbing with sweet oyles, which haue not the vertue to restrayne or close, & that with many handes, and afterward to exercise moderately, and to bee bayned in water sweete and tempe-

Aetius. lib. 3.

Galen. de tuenda sanitate. li. 3

temperate in heate, also thā must be geuen meates of good iuyce, potage but seeld, wine is not to be forboden, for vnto wine vneth any thing may be compared, that so wel digesteth crude humours: it also prouoketh sweate and vrine, and maketh one to sleepe soundly. But if this lassitude do abide the night and day following, or wareth more and more, than if the pacient be of good strength and yong, and hath abundance of bloud, let him be let bloud, or prouoke the hemorroides or pilles to blede, if they do appeare. But if it procede of the malice of any humoure, without abundance of bloud, than resorte to purgations, apt for the humour that greueth. The tokens wherof shal appere aswel by the colour of the skinne and diete procedinge, as by vrine, ordure, sweate, thirst, and appetite, as it is rehersed before in the complexions. If ỹ ill bloud be litle in quantitye, and the crude humours abundant, than shall he not be let bloud, nor vehementlye purged, neither shal exercise or moue himselfe, nor be bayned. For all exercise carieth humours throughout al the body, and stoppeth the powers. Wherfore these maner of persons should be kept in rest, and such meates drinkes and medicines shoulde be geuen to them which should attenuate or dissolue the grosenesse of ỹ humors without notable heate, as Oximell, barlye water, and mulse, if the pacient abhorre not hony. And forasmuch as in the said persons, commonly there is aboundance of winde about the stomakes, therfore pepper, specialye long pepper, or white, is very conuenient to be

Wine.

vsed, and the medicine before written, called diaspoliticum. When the humours are dissolued, than is it good to drincke white wyne, or small claret wine moderately.

Lassitude extensiue. Cap. 4.

WHan one thinketh that hee doth feele a swelling or boyling of the body, where in deede there doth not appeare in sighte or touching any swelling, that is called lassitude extensiue, if it happeneth without exercise or vehement mouing. This doth happen of excessiue multitude of humors, which do extend the musculles or fillettes. In this no sorenes is felt, but only an heuinesse with extencion or thrusting out of the body. And because that there is abundance of blond in the body, best remedye is to be letten bloude aboute the elbowe or ancle, after to be pourged, than to vse soft fricasies with oyles afore rehearsed, afterwarde muche reste and temperate bathes, and meates lacking sharpenes, and being absterssiue.

Lassitude with the feeling of inflamation. Cap. 5.

IF without any mouinge, the muscules and flesh rise vp in the body, as it swelled, with greate paynes and exceedinge heate, than soone after followeth moste hottest feuers, except it be preuented by letting

of

of bloude and that in abundance, and almoste to sowning, but it were more sure to be let bloude twise in one daye, the first time without sowning, at the next time sowning is not be feared. If the griefe be in the necke or heade, the bloud must be let of the veyne called Cephalica, or the shoulder vein. If it be in ỹ bulke or vppermost parte of the bodye, than muste the veine be cut, whiche is called Basilica, or the innermoste veine. If all the bodye be greued, than cut the veine which is named Mediana, or the middle veine. If a feuer remaine after bloud lettinge, than order him with the diet of them that haue feuers, which yee shal finde written hereafter. If no feuer remaine, than vse moderate fricasies, and litle eating, and that of meates hauing good iuice, increasinge by litle and litle to the natural diet.

Diete of them that are ready to fall into sickenesse. Cap. 6.

NOw to return eftsones to speake of diet, it is to be remẽbred, that they, which are redy to fall into diseases, they are prepared thervnto, either by repleciõ or superfluous humors, or els by crudity or malice of humors which are in them. As touching ỹ first the general diet must be such, as therby the humours may be attenuate, and by conuenient euacuacion, brought to a moderate quantity. As for the seconde must be corrected with meates and drinkes of contrarye qualityes, hauing

alway respecte to the age of the person, time of the yere, place of habitacion, and most specially the vniuersal complexion. For choler offending in an old man, in winter time in a cold country, or the person being of his natural complexion, fleumaticke or melancholye, would not be so aboūdātly expulsed or subdued as if it be in yog and lusty, in the hot sommer, in the countryes, where the sunne frequentlye burneth, or the person of his proper nature is very cholericke. And in likewyse contrarye. Wherefore euerye man knowinge his owne natural complexion, with the quality of the humour that offendeth, let him make temperaunce his chiefe cooke, and remembringe that which I haue before declared, ordaine to himselfe suche diete, as maye remoue the offence with none or little annoyance to his vniuersall complexion. And if hee can so do, hee shall haplye escape, not onlye diuers sickenesses, but also the most pernicious daunger, proceding of corrupted drugges or spyces, whereof some couetous Poticaryes doo make medicines, maugre the heads of good and well learned Phisitions.

Sickneſſe moſt common to parricular times of the yere and ages. Cap. 7

Although I do not intend to write of ỳ cure of egritudes or sicknesses cōfirmed as wel because it might bee reputed in me a greate presumption, as also forasmuch as it were very perillous, to deuulgate ỳ noble

noble ſcience, to common people not learned in liberall ſciences and Philoſophy, which be required to be ſufficientlye in a Phiſition. And moreouer many bookes of Hippocrates & Galen ought to be read, before that one do take vpon him the generall cure of mennes bodyes: yet notwithſtanding, I truſt I may without any note of arrogancye write, what diſeaſes do moſt commonlye happen in ſondry times of the yeare and ages of men and women, with ſome ſignifications, wherby the diſcraſye or diſtemperature of the body is perceiued, to the intent that the Phiſition being farre of, may be truelye informed, conſidering that vrines farre caried, do often deceiue them, and likewiſe lacke of the ſight of the paciente, and inquiſition of things, which do procede or follow the ſickneſſe. And wyth this I truſte none honeſt and charitable Phiſition wil bee offended, but rather geeue to me thankes for my diligence, in the aduaunceing of their eſtimation, which by lack of perfect inſtruction hath beene appayred.

Sickeneſſes of ſpring time.

Diſeaſes procedinge of melancholy, as madneſſe, falling ſickenes, bleedinges, quinces, poſes, hoarceneſſe, coughes, lepries, ſcabbes, ache in the ioyntes.

Sickeneſſes of Sommer.

Many of the ſaid diſeaſes alſo feuers contin-

nual

tinuall hot feuers, feuers terciane, quartaine, vomits, flixes, watering of eyes, paynes of the eares, blisters and loares of the mouth & ſweatinges.

Sicknesſes of Autumne.

Diuers of Sommer ſicknesſes, alſo oppilations of the ſplene, dropſyes, conſumptions, ſtrangulions, coſtiuenesſe, ache in the huckle bones, ſhortnes of winde, freting of the bowelles, falling ſickenes, and melancolike diſeaſes.

Sicknesſes of vvinter.

Stitches and griefes in the ſides, inflamation of the lunges, reumes, coughes, paynes in the breſt, ſydes, and loynes, head ache, and palſeis.

Sicknesſes happening to children.

When they be new borne, there do happen to them lores of the mouthe called Aphte, vomeeting, coughes, watchinge, fearefulneſſe, inflamations of the nauell, moyſture of the eares.

Whan they breede teeth, itching of the gummes, feuers, crampes, and laſkes.

Whan they waxe elder, than be they greeued with kerneis, oppenneſſe of the mould of ẏ hed, ſhortenesſe of winde, the ſtoone of the bladder, ſwolnes in the belly, waters, ſwelling vnder ẏ chynne, and in Englande commonlye purpilles, meaſels, and ſmal pockes.

Sick-

Sicknesses happening to yong men from xiiii. yeares of age.

Feuers cotidiane, terciane, quartaine, hot feuers, spitting or vomittinge of bloude, pleuresies, diseases of the sydes, inflamation of the lunges, lethargies, fransie, hot sicknesses, cholerike passiōs, costiuenes of vehement laskes.

Sicknesses of age.

Difficultye of breath, reumes with coughes, strangulion, and difficulty in pissing, ache in the ioyntes diseases in the raynes, swimminges in the head, palseis, itching of al the body, lacke of sleepe, moysture in the eyes and eares, dulnesse of sight, hardnes of hearing, tisicnesse, or shortnesse of breath.

Although manye of the said sickenesses dooe happen in euerye time and age: yet because they be most frequent in the saide times and ages, I hane written them, to thintent that in the ages and times most inclined vnto them, suche thinges might be then eschewed, which are apte to ingender the said diseases.

The general significations and tokens of sicknes. Cap. 8.

If the body be hotter, colder, moyster, drier, leaner, tuller, the colour more pale or swarth the eyes more hollow than is accustomed to be, it signifyeth that the body is disposed to sicknesse, or already sicke.

The

The braine ſicke.
- Rauing.
- Forgetfulneſſe.
- Fantaſye.
- Humours commings from the rouſe of the mouth, the eyes, the noſe, or the eares.
- Watche.
- Sleepe.

The heart ſicke.
- Difficultye of breath.
- Trembling of the harte.
- Beating of the puiſe.
- Feuers.
- Cold.
- Diuerſitye of colours.
- Griefe about the heart.

The liuer ſicke.
- Lacke or abundaunce of humours.
- The fourme of the bodye altered.
- Paleneſſe.
- Concontion.
- Digeſtion.
- Iteration of excrementes accuſtomed.
- Paine in the place of the liuer.
- Swelling.
- Difficulty of breath.

The ſtomacke ſicke.
- Concoction ſlowe or quicke.
- Appetite of moiſt or dry, dull or quicke.
- Separation of excremẽtes moiſt or hard with their colours.
- Yexyng.
- Welking.
- Vometing with peyne & difficultie of breth.
- Vrine much or litle with the colour & ſubſtance to redde or to paale, to thicke or to thinnes.

The breaſte ſicke.
- Difficultie of breth.
- Cough.
- Spitting.
- Peyne in the breaſt.

☞ This haue I wrytten, not to geue iudgement thereby, but only for the pacient to haue a redines, to thintent that what ſo euer he feeleth or perceiueth in euery of the ſayd things, therof to inſtruct his phiſition, wherunto he may adapt his counſayle and remedies.

Of vrines. Cap. 9.

FOraſmuch as now a days the moſt cõmon iudgement in ſickenes is by vrines, which being far caried or much meued or ſtãding long

long after that it is made, the fourme therof is so altered, that the phisition shall not perfitly perceiue the naturall colour, nor contentes, although it be neuer so well chauffed at the fire, as Actuarius & other great learned men do affirme. I will therfore somewhat speake of vrines, not so muche as a phisition knoweth, but as much as is necessary to euery man, for to perceiue the place and cause of his griefe, whereby he may the better instructe the phisition.

☞ First in vrine, foure thinges are to be cõsidered, that is to say, the substaunce, the colour, the regions or partes of the vrine, and the contentes or thinges therein contained.

☞ Also forasmuche as in the body of man bee foure qualities, heate, colde, moisture, & drieth, twoo of them, heate, and colde, are causes of the colour, drieth and moysture are causes of the substaunce.

☞ Moreouer in vrine, being in a vessell apte therunto to be sene, ar three regiõs. The lowest region in the bottom of the vrinall, conteining the spaces of .v. fingers or litle more. The middel region, from whence the lowest ended vnto the cerkle. The highest region is the cerkle.

☞ The highnes of the colour signifieth heate: the pale, blacke, or grene, signifieth colde.

☞ Also the grosnes or thickenes of the vrine signifieth moysture, the clerenes or thinnesse, signifieth drieth.

The colours of the vrines.

Colour of brightgolde. } Perfite digestion.
Colour of gylte. }

Red

Red as a red apple or chery.
Base redde, lyke to bole armenake, or saffron die
Redde glowyng like fire.
} Excesse of digestion.

Colour of a beastes lyuer.
Colour of darke red wine.
Grene like to colewortes.
} Adustion of humours.

Leaddy colour.
Blacke as inke.
Blacke as horne.
} Feblenes or mortification of nature, except it be in purgeing of melancoly.

Whyte clere as water
Gray as a horne.
White as whay.
Colour of a camels heare.
} Lacke of digestion.

Pale lyke to broth of flesshe sodden.
} The beginning of digestion.

Citrine colour or yelowe.
Subcitrine or paler.
} The middle of digestion.

Whyte and thinne, betokeneth melancoly to haue dominion.

Whyte and thicke, signifieth fleume.
Redde and thicke, betokeneth sanguine.

Redde and thinne, betokeneth choler to haue the soueraygntie.

The

The ſubſtance of the vrine.
Cap. 10.

AT the firſt piſſing, all vrines wel nighe do appere thinne, as long as they abide warme, for naturall heate, during the time that it preuaileth, ſuffreth not that the lycour, whiche is the ſubſtance of the vrine, to congele or be thicke for any occaſion: but after that heate is gone, ſome vrines ſhortly, ſom a longer tyme after, waxe thick. Likewiſe ſome time, ſome are piſſed thicker, and after waxe cleare, ſome remayne ſtyll as they were made, ſome be metely thicke, as they were troubled, ſome very thicke and groſſe. They that waxe cleare, ſome doo gather that, whiche is thick into the bottome of the vrinall: ſome remayne troubled the groſſenes, notwithſtanding gathered in the bottome. Semblably the diuerſitie of thynne or ſubtiles, muſt bee perceiued, that is to ſaye, that ſome are very ſubtyll as water, leſſe ſubtyll, ſome in a meane betwene thycke and thinne.

¶ Of thinges conteined in the vrine, ſome doo diſcend downe to the bottome, and be called in a greke word Hypoſtaſis, in engliſhe ſome call it the groundes, ſome the reſidence, whiche if it be white, light riſing vp from the bottome of the vrinal, like a peare, it ſignifieth health, if it be of any other figure or colour, it betokeneth ſome a noyaunce. If like thinges be ſeene in the middel of the vrinall, they be called ſublacions, if they approche vnto the highelt region of the vrine, they

Hypoſtaſis.

Sublacions

they be named cloudes, in latine Nebulæ. The grounde or residences not perfect, some is like little red vetches, and is called in latin Orobea. some is lyke to branne of wheate grounde, and seueren from the meale, and is called brannie residence, in latin Furfurea. some bee lyke vnto plates hauinge bredthe and lengthe without thickenesse, and may be named platie residence, in latine Laminea. some is like to meale, wheate, or barley, and may be named mealy residence, in latine Similacea. Nebule

¶ There is also seen in the vrine like to white heares, some longer, some shorter, somtime like to ragges, somewhat redde. There is also sene in the vppermost part of the vrine, sometime a some or froth, somtime belles or bubbles, sometime there swimmeth in the vrine a thing like a cobwebe, otherwhile there is about the cerkle, as it were the renting of clothe, sometime there is in the vrine like motes of ỹ sunne, somtime like the matter of a sore, otherwhile lyke the sede of a man, also grauell or sande. And in these thinges may be diuers colours, som white, some redde, some betwene bothe, some yelowe, some graye, and some blacke. All this must be diligently marked, and thereof separatly to aduertise the phisition, vnto whom I referre the iudgement of the sickenesse, for the cause afore rehersed, and for as muche as the iudgement of them is very subtill.

☞ Semblably of ordure, whether it be verye thinne or very thicke: what other matter issueth out with it, what colour it is of, the sauour

very great little or none, if it were easely expulsed, or peynefully, howe ofte or howe seldome.

☞ Moreouer of sweate, what colour it is of and of what sauour, if in tastinge it be salte, sowre, bitter, or vnsauerie.

☞ Also the vomite, if it be of one colour or manie, if it doo smell horrible, of what humour it had most abundaunce, if it were fastinge, or after meales, if it were paynefull or easie.

☞ Likewyse spittell, whether it be thicke or thinne, or mixte with bloud, or matter corrupt, accordingly of the humour issuyng oute at the nose, and if that the bloud, than whether it be redde, watrie, or blacke.

☞ Moreouer, it maye not be forgotten, to adde the phisition of the diet vsed by the pacient, as well afore the sickenesse, as in the time of the sickenesse, his age, the strengthe of his body, his exercise, and place, where he iegest abode in his youth, whether it were hie or lowe, watrie or drie, hotte or colde.

☞ This I trust shalbe sufficient to instruct a phisition: he that desireth to know more particulerly hereof, let hym reade the bookes of Hippocrates, Galene, Cornelius Celsus, Actuarius, Paulus, & diuers other late writers, for this little treatise may not receiue it.

The

The preceptes of the auncient phiſicion Diocles vnto kyng Antigonus. Cap. 11.

WE wyll nowe deuide in body of man into foure partes, the head, the bulke, called in latine, Thozax, which conteineth the breaſt, the ſides, the ſtomacke, and entrayles. The bealy, called in latine Venter, conteineth in the paunche and boweiles. Alſo the bladder, called in latine Veriica, in the which named is alſo conteined the conduites, by the which vrine paſſeth. Whan anye diſeaſe approcheth to the head, theſe tokens dooe commonly proceede, ſwymming in the head, head ache, heuineſſe of the browes, ſounding in the eares, prickynges in the temples, the eyes in the morning do water or waxe dimme, the ſmelling is dul, the gūmes do ſwell. Whan thou feeleſt ſuche tokens, forthwith pourge the head with ſomwhat, not with vehement medicines, but taking Iſope or Origanum, and the croppes of them boyle with whyte or claret wyne, halfe a pynte, and therewith gargariſe your mouthe faſting, vntyl the fleume be pourged out of your head: this is the eaſieſt medicine in diſcraſies of the head. It is alſo very holſome to gargariſe the mouthe and breaſt with hony water, wherinto muſtarde is put and mingled, but firſt the head muſt be rubbed with a warme clothe, that the fleume maye eaſily come out of the head. And if theſe tokens be neglected, theſe maner of ſickeneſſes doo folowe ſone after, bleared eyes, and humours lettyng

ting the ſight, cleftes in the eares, ſwellings in the necke full of matter, called the kinges euill, corruption of the braynes, poſes or reumes, heauineſſe of the head, and tooth ache.

Signes of ỹ bulke diſeaſed.

When the bulke is like to ſuffer any ſickneſs, it is perceiued by theſe tokens, al the body is in a ſweat, ỹ bulke moſt ſpecially, ỹ tongue waxeth thicke, the ſpittle is either ſalte or bitter, or cholerike, the ſydes and ſhoulders do ake without any occaſion, the patiente gapeth often, alſo there doth happen muche walkinge, ſuffocations or lacke of breth, thirſt after ſleepe, ỹ mind is vexed with heuineſſe, alſo the breaſt and armes are very cold, and the handes do tremble. Againſt theſe thinges this remedy may be prouided. After a moderate ſupper aſſaye to vomit without any medicine, vomit is alſo profitable, which meate doth folow. He that in ſuch wyſe will vomit, let him eate haſtilye ſmall radiſhe rootes, towncreſſes, roket, ſenuy, or pourſlane, and drincke after it a great quantitye of warme water, and prouoke himſelfe to vomit.

ỹ Sycknoſſes

He that ſetteth little by the ſaide tokens, let him feare theſe ſickneſſes following, the pleureſy, the ſickneſſes of the longes, melancholy or madneſſe, ſharpe feuers, the letargie, inflamation with yexing.

Diſeaſes of ỹ belly.

If anye ſickneſſe be towarde the bellye, they may be eſpyed by theſe tokens, the belly is firſt wrapped together, and in it ſelfe is troubled, al meates and drinkes do ſeeme bitter in taſt, hee feeleth heauines in his knees, a ſtifneſſe in his ioynes, a wearineſſe in all his bodye, withoute

any

any occasion, a sleepines in his legges, with a litle feuer: whan thou feelest these tokens, mollify thi belly, not with medecine, but with good order of diete, for it is best and moste sure to vse those thinges, wherof lightlye may ensue none annoyaunce, in the nomber of theym are beetes boyled in water of hony, garlike sodden, malowes, sorill, mercurye and all thinges conduite in honye. All these do expell the ordure of the bellye, but if any of the sayde signes doth more and more encrease, the licour, wherein the seede of Carthamus, called also Cnecus, is boyled is a pleasant sure medicine, smal colewortes boyled in a good quantity of water, the lycour ther of in measure two pintes, sauing the third part of a pint, with honye and salte beinge dronken, shall profite much. Cicer and the pulse called in latin Eruum, in English (I suppose) chittes in water dronke fasting hath the same effect.

to mollyfie ye belly.

To them which do set litle by the said tokens, these diseases do sodenly happen. Fluxe of the belly, bloudy fluxe, slippernesse of bowels, paines in the guttes, ache in the huckle bones, the feuer tercian, ye goute, ye appoplexie or palsie in the limmes, hemoroides, aking of ioyntes.

ye ercenesses of ye belly

Whan the bladder is towarde any sicknesse, it is perceiued by these tokens, fulnes felt after litle meate, breakinge winde downewarde and vpward, palenesse of colour in all the body, heuie or troublous sleepes, the vrine pale, & passing forth painfully, swelling about the coddes and priuye membres. When these tokens appere, than is it expedient to haue remedy of odo

tiferous thinges, which do expell vrine, which shall be done without any peril, with ỹ rootes of fenel and perseley steped one or two dayes in good white wine, and to drinke therof fastinge euery morning thre ounces and two drammes, with the water of wild carets, or Elicampane which of these is nexte at hande, euerye of them haue like effect. Also water wherein the peasen called in latine Ciceres are steeped, being dronk with wyne is like cōmodious: he that neglecteth the said tokens, let him loke for these sicknesses following, the dropsye, the greatnesse of the splene, griefe in the liuer, the stone, ache of the backe, or paynes in the raynes, the difficulty of vrine, fulnesse of ỹ belly. In al these thinges that we haue spoken of, wee shall geeue to children most easye medicines, to menne, those which be stronger in working. This diete of Diocles, although at this time it seemeth not most pleasannte, nor accordinge to the practise now vsed, yet beinge tempred with that which I haue before remembred, some thinge maye be found in it, which being experienced, may be as cōmodious for the helth of mans body, as that diet which is more curious or pleasant.

Sickenesse of ỹ bladder.

Of them in vvhose stomake meate is corrupted. Cap. 12.

They in whom customably meate is corrupted, let them afore that they eate any meate assaye to vomit, drinkinge sweete wyne, abstaine from meate, that ingēder bot-

botches, inflamations, fumous ructuacions or vapours, and take fuch as nourishe good iuice, and chose them oute which do mollifye the bellye, and at sondrye times take them. It is also good to take temperatlye that which loseth the bellye, as the medicine called Picra, and to absteine from such things wherby ill iuice is gathered, and doe ingender sicknesses, harde to be cured or neuer, as goutes, bone ache, paynes of the raynes. &c.

Of the vertue of meates. Cap. 13.

HE that is studious about ye conseruation of health, he needeth to know the vertue of meates. The meate which hath vertue to extenuate, or make humours subtil, it openeth the pores, & bringeth forthe ye which is fast in the fleshe, it maketh ye which is clammye subtill, and doth extenuate or relent ye which is fatte, it bringeth forth that which abideth long in ye belly, but that which is eaten, is a superfluitye, watrie and cholerike, and at length maketh melancholike bloude, wherefore much vsing of them is prohibited, speciallye to them that are cholericke, and onelye serueth for them that are replete with sleamie, rude or vndigested humours, clammy or [illegible]. The diet of fattinge thinges doth nourishe abundantlye so that the stomake and liuer do digest well meate of good iuice, maketh good blud, but yet it stoppeth the liuer and splene. These do thei, which make fatte humonrs onelye, as the pulse called

lenticula, & they that are slimie like malowes, some do make fat humours, and be also slymie, as fishes with hard shelles. Finallye the diete, which doth extenuate and make leane, is more sure for keeping of health, than that which fatteth much. Nourishing meates would be therfore moderatelye vsed, whan a man perceiueth himselfe to haue neede thereof, it maye be moste surely vsed of them that be exercised temperatly, and can slepe whan they list. They that can not slepe by reason of exercise, let them eschewe fatting meates, let none idle person attempt to vse them. In the preseruation of health, sluggardy is the greatest mischiefe. Like as temperate mouing is good, so is the meate which betweene thicke and thinne, is to mans healthe most conuenient, which ingēdreth blood, according to the competent constitution of mans bodye, and therfore it is to be chiefely vsed. Meate of ill iuice is alway noyfull, wherfore it ought to be eschewed. Likewise ỹ varietie of meates is to be obserued diligently, for it is a great thyng to couple well together, thinges of contrarye vertues, for if they bee not well digested, that which is receiued, may bring displeasure.

A diete

A diet preseruatiue in the time of pestilence Cap. 14.

The bodyes most apte to be infected, are specially sanguine, nexte colericke, than fleumatike, last melancolike, for in them the humour being colde and drye is most vnapt to receiue putrifactiō, hauing also strait passages, by the which venim must passe. The diete conuenient for that time is to abstaine frō meates, inflaming and openinge the pores: also from heate of the Sunne, from to muche heate or fyre, or garmentes, from euery hot herbe, and much vse of tart thinges, excepte Onions and cikorye or radishe with vineger, for they do resist against venime, from wyne verye fumishe, exercise incontinente after meales, from sweatinge, from al thinges that will cause oppilacion and putrifactiō, from things hot and moist, where moisture hath the dominion in degree, specially beinge not sufficientlye boyled, also from milke, except it be in a litle quantitye, and that with a little sugar. Fruites and herbes colde and drye, and therewyth sowre or somewhat bitter, are not prohibited. If yee eate figges, grapes, or swete cheries, eate after them of an Oreng with salt. If ye eate thinges cold and moyste, as cucumbers, melons, fishe softe and freshe, or Damsyns, eate by and by after, some fenel, and Oreng with salt, drinking ther with a drought of good wyne. Beware of musheroms, muche purslane, gourdes, and all other thinges, whiche soone putrifye: not

the bodyes

wyth

withstanding I will not forbid eatinge of lettise, with a fewe mintes, or mixte with Cynamom. All things sowre are commended, as wel in diete conseruatiue, as in that which is curatiue or healeth, except where there is straitnesse of the breast, or weakenesse of the stomacke, the ought they to be tempered with sugar, salt, Almond milke, cynamom, pepper, fenel, Saffron, egges, and some thing that is fat or vnctuous. Capers are good to be vsed w vineger. These beyng fat and salte, is not commended, no more is colewortes, or any kind of pulse, except chittes: greate peason, rapes, nor spynache is good.

Also there be forboden rokat and mustarde, much wyne and egges, excepte they be eaten w sorel sauce, vineger or iuice of orenges, persely, and also parsnepes be good. Newe wynes be noyfull, let the meate be somewhat more than drinke, but yet sustein not to muche hunger nor thirst, beware of leecherie, of a cloudye weather and close, eschiue much resort of thronge of people, windes comminge from fennes or moores, from sleepe at noone: vse with your meate this pouder, sanders redde, halfe an ounce, Cynamom three drammes and a halfe, saffron halfe a dramme. After your meate, eate a litle of coriander seede, well prepared. In the morning at a temperate fyre kembe your head backeward, clense your bodye and head of all superfluities, vse also moderate fricasies, with sweete parfumes and odours, washe oftentimes your face and handes with pure vineger mixte with rose water. In colde weather mixe it with mintes

baulme

baulme, rue or mintes, and sometime with cloues. In hot Sommer with roses or violets. Aboue all things vse to make whit wine, good white vyneger roset, water of roses, in equall portions, put therevnto a litle setual, or of the rinde of a citron, and drinke thereof a litle, and oftentimes washe therewith your handes and visage. Medicines preseruatiue against the pestilence, which be alwaye most redye, are these, a figge with rue, and a wainut eaten fastinge, also triakle, or mithridate, to olde men a dramme weight, to yong men halfe a dramme, or a scruple dissolued in vinegar and Rosewater, or in water of tormentill, scabiose or baulme, if the plague be in Sommer, if it be in winter, put to the waters some white wyne. Also the pylles called commonlye Pillule Ralis (but in deede they were inuented by Rufus) are verye excellēt specially if the aloe, which is in it be washed and therevnto added a little Bolus armenus, & Terra sigillata. And if the person be of hot complexiō, a quantity of sorel seede, and red corall, this corall, this confectioned with syrope of citrons, in cold complexions, or to old men with white wyne, vse them euerye thirde daye, one pill at a time, three houres or foure afore dinner or supper. If ye take tryakle or Mithridate, absteyne from meate at the leaste fyre houres after. A peece of the roote of setual, borne in the mouth, preserueth from infection. In likewise doth sorell chewed fastynge, and the iuyce sucked downe. To poore men Marsilius was wonte to geeue a toaste of breade steeped in Vineger

preseruatiues

with

with a piece of an Onyon or Rue. All thynges which be cordiall, that is to saye, whiche do in any wise comfort the heart, do resist pestilence, vehement anger, or heuinesse, be very pernicious. Other more exquisite and costly preseruatiues, I pourposely passe ouer. Whiche Marsilius, and other phisitions doo write so aboundauntly, for as muche as I desyre to be in this woorke compendious. One thinge I had almoste forgotten, that there is no better preseruatiue, than to flee from the place corrupted, betyme and farre of, and to let none approache you, that hath made their abode, where the plague is feruent. Moreouer, receiue not into your house any stuffe, that commeth out of a house, wherin any persone hath bene infected. For it hath bene sene, that suche stuffe, lying in a coaffer faste shutte by the space of two yeres, after that the coaffer hathe bene opened, they which haue stande nigh to it, haue ben infected, and soone after haue died. But here I alwaye except the power of God, which is wonderful, and also mercifull, aboue mans reason or counsell, preseruing or stryking whome, whan, and where it shall lyke his maiestie, to whome bee glory and prayse euerlasting. Amen.

☞Thus make I an ende of this treatise, desiring them that shall take profite therby, to defend it against enuious disdayne, on whome I haue set the aduenture, for the loue that I beare to my countrey, requiring all honest phisitions to remembre, that the intent of my labour was, that men and women reading this woorke, and

obseruing the counsayles therin, should adapte therby their bodies, to receiue more sure remedie by the medicines prepared by good Phisicions in dangerous sicknesses, they keeping good diete, and informing diligently the same phisitions of the maner of their affectes, passions, and sensible tokens. And so shall the noble and most necessarie science of phisicke, with the ministers therof, escape the sclander, whiche they haue of long tyme susteined, and according to the precept of the wyse man, be worthely honoured, for as muche as the highest God did create the phisition for mans necessitie. And of the earth created medicine, and the wise man shall not abhorre it. Thus fare ye wel gentill readers, and forget me not with your good report, and praye to God that I be neuer worse occupied.

FINIS.

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